

TO THE HEART
OF THE CHILD



BX930
B8
1918x

EPHINE VAN DYKE BROWNSON

DUQUESNE UNIVERSITY LIBRARY





Digitized by the Internet Archive
in 2023 with funding from
Kahle/Austin Foundation

<https://archive.org/details/toheartofchild0000jose>

TO THE HEART *of* THE CHILD

By

JOSEPHINE VAN DYKE BROWNSON

With Preface by

REV. JOHN J. WYNNE, S. J.

THE UNIVERSAL KNOWLEDGE FOUNDATION, INC.
119 EAST 57TH STREET
NEW YORK

BX 930

B8

1918X

Nihil Obstat

ARTHUR J. SCANLAN, S.T.D.

CENSOR LIBRORUM

Imprimatur

† JOHN CARDINAL FARLEY

NEW YORK

COPYRIGHT, 1918

JOSEPHINE VAN DYKE BROWNSON

PREFACE

This happened in Detroit, and it began to happen twenty years ago. A young woman attempted to do what thousands had attempted, but failed to do—to reach the heart of a child. She wanted to teach that child, in a way the child would love as well as learn, all about God, Religion, Church, Sacraments and Commandments, every one of them difficult to explain even to a grown-up, and tenfold more difficult to explain to a child.

To add to these difficulties there was not only one child but a very, very great number, so that she had to enlist assistants. These multiplied her difficulties tenfold over again. She found the assistants could ask questions and receive answers, but often they were at a loss how to adapt the questions and explain the answers, so that the child could love as well as learn the truth.

New teachers had constantly to be prepared. Teachers already started could not always command the information needed, nor always be interesting in explaining the day's lesson, no matter how often they might have explained it before. It therefore became necessary to type lessons for those teachers in Detroit. They met once a week, and all together they would discuss the lessons and the best method of handling a class.

There are now twenty-one centers in Detroit, each with its staff of teachers already trained, or in training to get to the heart of a child with knowledge which otherwise the child would know only by rote. It stands to reason that typing the lessons will no

PREFACE

longer suffice, especially as they are in demand elsewhere far away from Detroit. The demand comes not only from priests and others who are trying to give religious instructions, but also from mothers living out in the country, where they have not teachers, and must themselves teach their children or let them go without the most important of all knowledge.

Like all other things properly written, for the sake of the children, these pages will be read eagerly, over and over again, by adults. We recommend them to the legion of those who are instructing others unto justice. There will be no dullness in the classes which hear these lessons, whether in a regular Sunday-school, in week-day parish school, or groups got together after school, or the school in the home with the teacher par excellence, the mother.

These lessons, like the illustrations, have the crowning merit of all good teaching. They are suggestive. They make the teacher think and the pupil imagine. In this way the teacher and child communicate with one another. The teacher reaches the heart of the child.

JOHN J. WYNNE, S. J.

*New York
September, 1918*

CONTENTS

LESSON		PAGE
I. God the First Cause		1
II. The Blessed Trinity		6
III. The Angels		9
IV. Adam and Eve		13
V. After the Fall		19
VI. Abraham—Moses		25
VII. The Israelites in the Desert		31
VIII. The Blessed Virgin		37
IX. The Annunciation		42
X. The Birth of the Messias		46
XI. The Magi		50
XII. The Holy Childhood		55
XIII. Beginning of the Public Life		59
XIV. Baptism		65
XV. Sin—Death—Judgment		71
XVI. Heaven—Purgatory—Hell		76
XVII. Mortal Sin—Venial Sin		81
XVIII. Confession		86
XIX. The Daughter of Jairus		88
XX. The Loaves and Fishes		93
XXI. The Last Supper		98
XXII. The Passion		104
XXIII. The Resurrection		107
XXIV. The Sacrifice of the Mass		111
XXV. The Mass		117
XXVI. The Blessed Sacrament		121
XXVII. Sanctifying Grace		129
XXVIII. The Merits of Christ—Indulgences.....		136
XXIX. The Sacrament of Penance		141
XXX. Matrimony		148
XXXI. Holy Orders		152
XXXII. The Church		157
XXXIII. The Marks of the True Church.....		167
XXXIV. Confirmation		178
XXXV. Extreme Unction		184
XXXVI. The Communion of Saints		188

RELIGIOUS INSTRUCTIONS

"They that instruct many unto justice shall shine as the stars for all eternity" (Dan., xiii, 3).

SCHEDULE

Attendance	5 minutes
Recitation and assignment of lesson	15 minutes
Questions regarding weekly practice, attendance at Mass, etc.	5 minutes
Prayers in chorus	10 minutes
Instruction	20 minutes
Hymn	5 minutes

BOOKS OF REFERENCE

	PRICE
The Christ the Son of God.....	Abbé Constant Fouard.\$3.00
First Confession	Mother Loyola ..... .40
First Communion	Mother Loyola 1.25
The Soldier of Christ	Mother Loyola 1.50
The Child of God	Mother Loyola 1.10
Jesus of Nazareth	Mother Loyola ..... .60
Christ in the Church	Mgr. R. H. Benson.... 1.00
Faith of Our Fathers.....	Cardinal Gibbons ..... .10
Faith and Folly	Mgr. John Vaughan... 1.75
Thoughts for All Times.....	Mgr. John Vaughan... .72
Handbook of the Christian Religion	W. Wilmers, S. J. 1.50
Holy Sacrifice of the Mass.....	Rev. Michael Müller... 1.35
History of the Mass	Rev. John O'Brien.... 1.25
Life of Don Bosco	Lady Martin ..... .75
The Practical Catechist	Nist-Girardey 1.75
Stories for First Communicants..	Nist ..... .60
Systematic Study of the Catholic Religion	Chas. Coppens, S. J.... 1.00
Catechism Explained	Spirago 2.50
Catechism Made Easy	Gibson 1.50
Abridged Course of Religious In- struction	Schouppe, S. J..... .80

BOOKS OF REFERENCE

	PRICE
Ceremonies of the Holy Mass Explained	Schouppe, S. J. .... .30
Manual of Instruction in Christian Doctrine	Provost Wenham 1.10
Outlines of Dogmatic Theology..Sylvester Hunter, S. J.	4.50
Exposition of Christian Doctrine..Christian Brothers	6.00
Sacraments Explained	Devine 1.80
Creed Explained	Devine 1.50
Commandments Explained	Devine 1.80
Illustrated Explanation of the Creed	Rolfus 1.00
Illustrated Explanation of the Commandments	Rolfus 1.00
Illustrated Explanation of the Sacraments	Rolfus 1.00
Holy Sacrifice of the Mass.....Gehr	3.50
Catholics' Ready Answer.....Hill	2.00
Outlines of Jewish History.....Gigot	1.50
Outlines of New Testament History	Gigot 1.50
Manual of Bible History	Chas. Hart 2.35
Christian Apologetics	Devivier, S. J. 2.00
Theory and Practice of Catechism.Gatterer-Krus, S. J....	

The Catholic Encyclopedia will supply authoritatively any information needed.

LIST OF PENNY PICTURES

These may be ordered by number from George P. Brown & Co., 38 Lovett St., Beverly, Mass. 120 for \$1.00.

SUBJECT	ARTIST	NO.
1. St. Michael	Guido Reni	371
2. Adam and Eve	Doré	1957
3. Noe.....	Oppenheim	905
4. Tower of Babel	Doré	1959
5. Calling of Abraham	Doré	2109
6. Abraham and Angels	Doré	2096
7. Sacrifice of Abraham	Rembrandt	2030
8. Jacob Wrestling with Angel	Doré	2047
9. Prayer of Jacob	Doré	2228
10. Joseph Sold	Doré	2106
11. Joseph before Pharaoh	Doré	2091
12. Jacob going to Egypt	Doré	2107
13. Moses	Doré	2108
14. Moses and the Law	Unknown	1950
15. David	Elizabeth Gardner	2002
16. David and Goliath	Doré	1948
17. Daniel	Riviére	1395
18. Blessed Virgin	Itenbach	2056
19. Immaculate Conception	Murillo	341
20. Annunciation	Deger	2031
21. Holy Night	Correggio	171
22. Nativity	Hofmann	1132
23. Shepherds	Plockhorst	822
24. Nativity	Feurnstein	1624
25. Journey of Magi	Portaels	1563
26. Presentation	Champaigne	1822
27. Magi	Hofmann	1272
28. Flight into Egypt	Lizen-Meyer	1883
29. Angelus	Millet	105
30. Madonna	Muller	1593
31. Childhood of Christ	Hofmann	816
32. St. John	Murillo	1608
33. Christ in Temple	Hofmann	92
34. John the Baptist	Doré	719

LIST OF PENNY PICTURES

SUBJECT	ARTIST	NO.
35. Temptation of Christ	Hofmann	1273
36. Marriage of Cana	Doré	720
37. In the Synagogue	Bida	701
38. Daughter of Jairus	Hofmann	1276
39. Blessing Children	Plockhorst	199
40. Healing the Sick	Hofmann	1275
41. Stilling the Tempest	Doré	392
42. Christ the Consoler	Zimmerman	1565
43. Christ and St. Peter	Plockhorst	818
44. Mary Magdalene	Hofmann	817
45. Money-Changers	Hofmann	452
46. Calling of Matthew .....	.....Bida	649
47. Rich Young Man	Hofmann	186
48. Preaching to Multitude	Hofmann	1010
49. Ten Lepers	Unknown	1952
50. Martha and Mary	Hofmann	807
51. Samaritan Woman	Hofmann	806
52. St. John's Head	Guido Reni	1657
53. Christ the Consoler	Plockhorst	820
54. Come unto Me	Carl Bloch	857
55. Palm Sunday .....	.....Doré	403
56. Last Supper	Zimmerman	2007
57. Last Supper	Hofmann	1742
58. Christ and St. John	Scheffer	647
59. Gethsemane	Hofmann	401
60. Kiss of Betrayal .....	.....Geiger	1744
61. Before Pilate	Munkacsy	91
62. Denial	Harrach	876
63. Ecce Homo	Guido Reni	1809
64. Ecce Homo	Hofmann	738
65. Leaving the Praetorium .....	.....Doré	717
66. Carrying the Cross	Hofmann	1050
67. On Calvary	Munkacsy	1549
68. Crucifixion	Van Dyck	1671
69. Descent from Cross	Volterra	1564
70. Burial	Hofmann	721
71. Mater Dolorosa	Guido Reni	2170
72. Blessed Virgin and St. John	Plockhorst	825
73. Easter	Thomson	1946
74. Three Marys .....	.....Peschel	2060
75. He is Risen	Unknown	2044
76. Easter Morning	Hofmann	813
77. Peter and John	Burnard	1692
78. To Emmaus	Hofmann	804
79. At Emmaus	C. Muller	873
80. Ascension	Hofmann	814
81. Omnipresence of Christ	Hofmann	1616
82. Martyrs of the Coliseum	J. L. Gérôme	2017

SUGGESTIONS

Questions at the end of the lessons

1. Questions of the preceding lesson may be written on the board while the class is assembling and the children may prepare answers to be given in their own words as a prelude to the instruction of the day.
2. Questions on the lesson of the day may be written on the board at the end of instruction and the children may copy them and return them next time with the answers written out. This will help the teacher to see what the children grasp.
3. If the children are very young, the teacher should see that they know the answers in a practical way.

Penny Pictures

1. At each lesson the children may buy a penny picture in illustration of the instruction of the day and paste it in order in a composition book. A prize may be offered for the best arranged book.
2. A radiopticon will show the pictures beautifully without need of a curtain if the wall is light. The instruction for the day may be given in the dark with only one picture on the wall during the entire talk.

A radiopticon may also be used by way of review two or three times a year when the children may invite parents and friends.

3. If the children are very young, it is sufficient to have them make picture-books and tell about each picture.

SUGGESTIONS

Mass Books

1. The children may paste in composition books pictures of the vestments and of what is needed for altar, etc. Teachers can obtain these pictures from advertising catalogues. Let the children cut out the pictures.

2. These pictures may be put on pasteboards and shown in a radiopticon when explaining the Mass.

When the children have learned something about the vestments and altar-vessels, a visit to the sacristy where they may see them, will prove very helpful.

Use of the Catechism

The instructions are so arranged that the Catechism may be dispensed with when feasible. When used, it should follow the instructions by way of fixing ideas already acquired and never precede. The child's first ideas should be full and rich, for first impressions endure. The brief explanations of the Catechism allow the child to form his own first impressions and these may be erroneous and difficult to eradicate.

Diagrams

A blackboard is indispensable.

The diagrams may be drawn in illustration as the teacher gives the instruction. Most frequently, however, the spell of the instruction will be lost if it is interrupted by drawings. In this case, the diagram may be used as a distinct lesson to repeat in an interesting way and to accentuate the instruction which it illustrates.

When the diagram allows, to quicken interest, a story may be told as the drawing is made.

SUGGESTIONS

Weekly Practice

Teach the children to offer all their actions to God and to make frequent aspirations during the day. Never omit asking how they have succeeded during the past week.

Diagram I

Let the space above the line represent the Ages of Eternity. Show the creation of the angels and of the universe.

Erase the symbol for God. Show the utter impossibility of God's ever existing if He had not always existed. Show the utter impossibility of passing from nothing to something without God; of the angels' or of the universe's appearing where before they were not, unless some being created them.

Diagram III

During the first and second periods, no animal or plant or seed could have lived in the intense heat. Where then did the vegetation of the third period come from? If you were to keep a box of fine rich soil on your window-sill, would you ever have flowers growing in it, unless you planted seed or slip? God *must* have made the first trees and plants.

For centuries the earth was clad with gigantic forests, wonderful plants. Not a single bird broke the stillness with its song, not a fish swam the seas, not a creature stirred. Whence came the first birds, the first fish? Did robins grow on maple-trees and fish on weeping-willows? God must have made the first birds, the first fish, etc., etc.

TO THE HEART OF THE CHILD

TO THE HEART OF THE CHILD

LESSON I

God the First Cause

Let us go back to the beginning of all things. Let us see whence everything has come and how we ourselves got here. Twenty years ago not one of you existed. One hundred years ago, not even your grandfathers and grandmothers had started to live. Do you know of anyone who never began, who never was born, who has always lived?

A few years ago, not a single person now alive had yet been born, and just as some one of the hundreds of millions peopling the earth is the oldest and was born before the rest, so of all the people that have ever lived, one was made first. Who could have made him?

How old are you? Ten, twelve years old? What does that mean? It means that ten, twelve years ago you just started, and that before that you did not exist.

What about the animals? The elephants and lions and horses and dogs and birds and fishes? Elephants live longer than men and women, but do you suppose there is an elephant in the world that never started, that always lived? No, and if we should go back far enough, we should come to the time when the first animals had not yet started. Who could have started them?

There are giant trees standing today which threw

out their great branches centuries before the oldest man or animal now alive had been made. But if you were to cut them through and count the circles, one for every year, which form their trunks, you could tell their age and say just when they began.

An acorn comes from an oak and an oak comes from an acorn, and the first acorn came from the first oak; but where did the first oak come from?

And before men and animals and plants were made, the earth itself must have existed. But where did it come from? Some people think that our earth, the moon, some of the stars and the sun were once an immense ball of fire, whirling round and round. Parts broke away, and some have grown cold, as the moon, whilst our earth is still on fire in the centre. Others think differently; but in any case, where did the material which forms the earth come from? Who made it? Someone must have made it, for nothing can start unless it is started by something else.

Whoever started the very first things must always have lived; otherwise He could never have lived, for since He was first there was no one else to start Him. Unless there were a first Being who had always lived, nothing could have got started and there would be no world now, no you, nor I.

But you and I and the world do exist, so there was Someone to start everything and that great, wonderful Being, Who had no beginning and Who made the first things out of nothing, we call God. He never started, He is living now, He will never end. Where is He? Everywhere. Right here, beside you, within you, out beyond the farthest star.

Is part of Him here and a part of Him there, as you might be partly in this room and partly out of

the window? No; God has no parts, for He has no body. The whole of God is here and there and everywhere. God is a spirit.

What is a spirit? That is hard to say, for we have never seen, nor heard, nor touched a spirit. Yet we are partly spirit ourselves. Our body is animal; we eat and sleep and exercise like a horse or cow or dog; but imprisoned within our body is a spirit we call our soul, and when it breaks through and escapes, we die; our body becomes lifeless, useless, falls to pieces and decays.

Like God, our soul has no parts—the whole of it is in every portion of the body—in the head, in the foot, in the arm. Like God, it will never die; like Him, it can understand; like Him, it is free to act.

We cannot see our soul nor can we see God, for the kind of eyes we have cannot see spirits. There are many other things we cannot see, but nevertheless they truly exist. If you look at a glass of clear water, you will see nothing else; but if you look at it through a magnifying glass, you will see thousands of tiny creatures. We cannot see the air, we cannot see some other gases, we cannot see electricity. Have they, therefore, no existence?

How wonderful God must be, for He never had a beginning! How powerful He must be, for He made all things out of nothing. He gave the sun and the earth and the stars their motion.

How immense God must be, for He is everywhere; He is beyond the farthest star, and the nearest star is so distant that if it were to go out tonight we should not know it for over four years; for, as swiftly as light travels, it will take over four years for the rays that will leave it tonight to reach our earth. Some comets that cross our path and are plunging

along their course more swiftly than the fastest bullet will not return for 175 years. Who can count the miles they will travel before turning to come back?

How gentle God must be, for He tempers the wind to the shorn lamb, and the bruised reed He will not break.

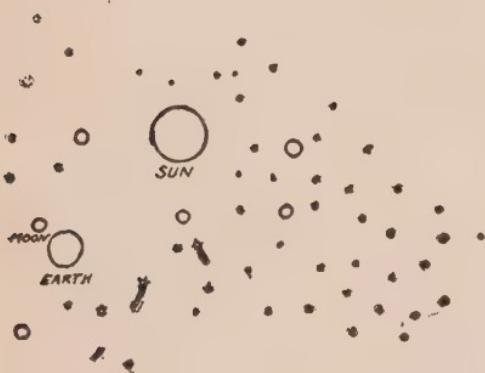
So beautiful is God that could we see Him, we could never turn away. And He loves you and me with a boundless love, for He made us and we are His. Oh, if we could only see Him! Shall we ever do so? Yes, the day is coming when we shall see Him face to face.

Questions

- (1) Who is God?
- (2) Where is God?
- (3) Had God a beginning? How do you know this?
- (4) Why can we not see God?
- (5) How is our soul like to God?



BEFORE CREATION
CREATION



THE ANGELS.

LESSON II

The Blessed Trinity

If you were to study about God every day until you became old men and women, you would be no nearer to understanding Him perfectly. You would know a great deal more about Him but no one can know Him as He is. You do not know your alphabet until you have learned all the letters from A to Z; but, if no matter how many letters you learned, there were always more letters and you could never get to the end, then you could never know the alphabet. As you can never come to the end of God, to the end of His greatness, of His strength, of His power, of His gentleness, of His sweetness, of His readiness to forgive, of His love, so you can never know Him entirely, never understand Him. This is what we mean when we say that God is infinite, whilst we are finite—that is, we have our limits; we are here and not there, we are so tall, so heavy, so good, so kind, so happy and no more.

Do you think a shell could hold the ocean? Neither can our little heads understand more than a tiny bit about the great God. And as only a bed as large as the ocean bed could hold the ocean, so only God can understand God. We cannot even understand the things that He has made—how we grow, how we see and how we hear. We call these things mysteries. A mystery is something that is true, but which we cannot fully understand. Electricity is a mystery, the world is a mystery, but the greatest mystery of all is God. One mystery about Him is that He is three Persons, though a single Being.

Each of you is one person and each one that has a body and soul is called a human person, and as it is the nature of every man and woman to have a body and soul, our nature is called human nature. Animals have their nature and plants have theirs. The nature of God is divine, and God is a divine Being. Because there is only one God, He is the only one that has a divine nature, the only one Who is a divine Being.

This divine Being is three divine Persons, and how one being can be three persons is a mystery and we call it the mystery of the Blessed Trinity, for *trinity* means *three in one*. The first of the three divine Persons is the Father, the second is the Son, the third is the Holy Spirit or the Holy Ghost.

But God is not divided into three parts, for the Father is the whole of God, the Son is the whole of God and the Holy Ghost is the whole of God. Each Person is the same God as the Others and yet each Person is a different Person from the Others.

Any three of you are three separate persons and whilst you have the same human nature you are not one human being but three human beings. The three divine Persons are three distinct Persons, but They are all one divine Being. The Father is God but is not the Son nor Holy Ghost; the Son is God but is not the Father nor Holy Ghost; the Holy Ghost is God but is not the Father nor the Son.

The Father is not older than the Son for He did not exist before the Son, because the Son is the same God as He is and always lived and never started. Besides, God has no age, for He had no beginning, and He is no older now than He was ten thousand years ago. The three distinct divine Persons are all equal in greatness and power and

mercy and love, because they are all one same divine Being.

When we make the sign of the cross we name the Holy Trinity—Father, Son and Holy Ghost. What does it mean to do anything in the name of another? It has several meanings but let us consider just one of them: When Columbus discovered America, he planted the cross and took possession of the land in the name of the King and Queen of Spain. That was making them the masters of the country.

If I put \$100 in the bank in your name, I am giving you the \$100. So when we do anything in the name of the Father, Son and Holy Ghost, we are giving the action to Them.

What can be more glorious than to act in the name of God? Let us give Him everything we do. As soon as we awaken in the morning, let us make the sign of the cross and start the day in God's name and for His sake. Then everything we do will be for Him; and let us say the words often during the day, so as not to forget that we want to live for Him.

Questions

- (1) Why can we not understand God?
- (2) What is a mystery? Name some.
- (3) What do you mean by the Blessed Trinity?
- (4) Name the three divine Persons.
- (5) Which Person is the greatest? Why?

LESSON III

The Angels

Before God created the earth or the sun or the stars, He created an army of glorious spirits—pure spirits, without bodies. He made them out of nothing. He willed them to be and at once there stood before Him millions upon millions of magnificent spirits of tremendous strength, superb mind and wondrous beauty, on fire with love for their Maker.

They out-numbered all the men and women that have ever lived and ever will live, and to each God gave a wonderful gift called sanctifying grace, so that they were not only pure and good, but holy and much greater in His sight and much dearer to Him than if they had lacked this grace.

These spirits are called angels, for *angel* means *messenger*, and God created them that they might serve Him and do His bidding. There are nine classes or choirs of angels, each greater and more beautiful than the one below it. All are angels, nevertheless the first choir are called angels, the next archangels and the two highest cherubim and seraphim. The names of some of the archangels are: St. Michael, St. Gabriel and St. Raphael. Lucifer, the *Bearer of Light*, was also an archangel.

These great spirits praised and loved God, and seeing their own beauty they thought how much more beautiful their Creator must be. They longed to see Him face to face, for they had never looked upon Him. That He might reward them with the sight of His beauty, God tested their love.

It is thought that He let them know that the time

would come when He would create this world and put upon it men and women and that one day God the Son, the second Person of the Blessed Trinity, because of His love for us, would come to live with us and be born a little baby. The angels saw that that little baby would be both God and man. They knew that they were greater than men, and Lucifer, filled with pride, put himself at the head of one-third of that mighty army of spirits and cried out that if God became man, they would not serve Him. Then St. Michael, the archangel, God's great champion, at the head of the faithful angels, shouted: "Who is like unto God? If He becomes man, we will adore Him. We will adore Him whatever He does, for He is God and we are His."

Then a battle raged in Heaven. All the beauty of Lucifer and of his followers was changed in an instant into ugliness, all their love and praise of God into hate and blasphemy. Raging and cursing, they were hurled out of Heaven, and fell into a tremendous abyss of seething flames, created by their sin. Ever since, through all the centuries, in that abyss of untold pain called Hell, have they, the bad angels or devils, writhed and shrieked with pain.

God rewarded the faithful angels by allowing them to see Him face to face and ever since they have lived with Him in unspeakable joy.

We draw and paint pictures of angels as though they were young men with wings. This is because, when God has sent them on messages to this earth they have often taken the shape of young men, so that people might see them, for we cannot see a spirit. The wings show with what speed they move, for they can travel as swiftly as thought.

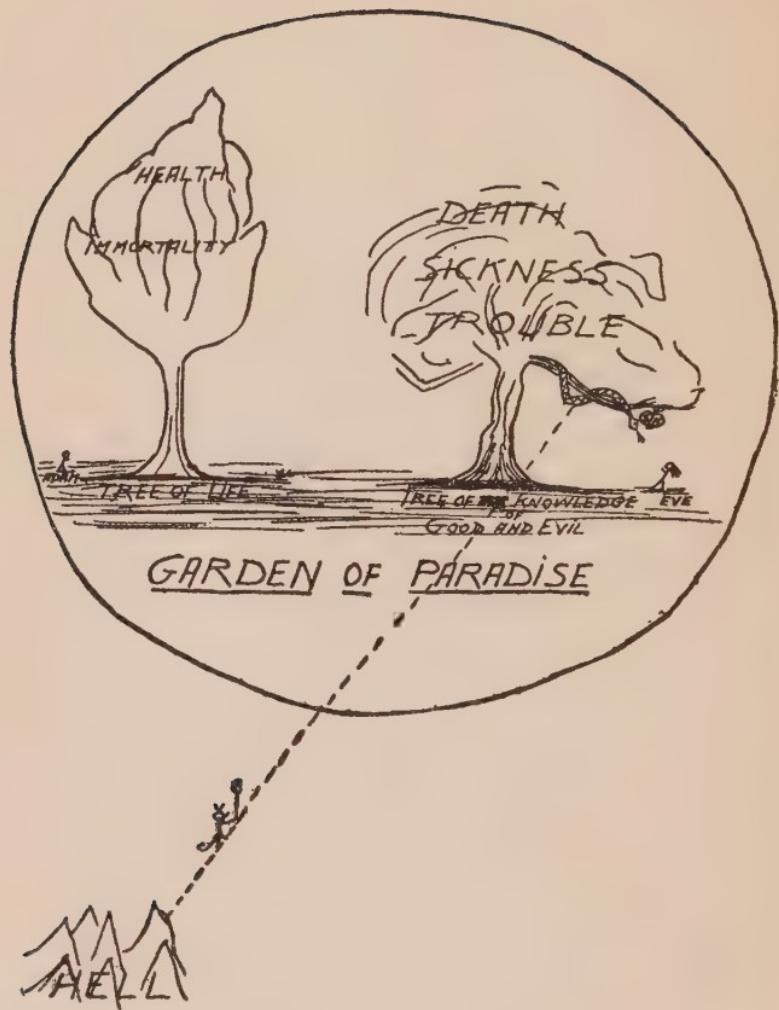
God loves his wonderful spirits, but so great is

His love for each of us that as soon as a baby is born, He sends one of these strong, beautiful angels to be its guardian through life, to watch over it and protect it. Each of you has a guardian angel by your side who has been with you day and night since you were born. He is your very own angel and you should love him and often speak to him and ask him to make you pure like him. Every day say this little prayer to your angel:

*Angel of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side
To light and guard, to rule and guide.*

Questions

- (1) What are angels?
- (2) What great gift did God give the angels the instant He created them?
- (3) Name three archangels.
- (4) Tell about the battle in Heaven.
- (5) What do you mean by your guardian angel?



LESSON IV

Adam and Eve

When our earth broke away from the sun, it was a ball of fire; but gradually, as it cooled, a crust was formed which grew thicker and thicker whilst the heated mass from within often broke through, boiling up and down into mountains and valleys. When the earth had sufficiently cooled, God made the trees and plants and later the fishes and birds and every kind of animal. The earth was then very beautiful, but one spot in Asia was more beautiful than the rest—the Garden of Eden, or of Paradise. It was watered by four great rivers that sparkled over sands of gold, it was filled with wonderful animals and beautiful birds, and yielded every sort of exquisite flower and luscious fruit. In the centre were planted the Tree of Life and the Tree of Knowledge of Good and Evil.

All these things God created, for who but God can create? The greatest man in the world cannot make the tiniest plant or the weakest butterfly. The most we can do is to tell of what animals and plants are made. We know how many parts starch, how many parts water, etc., make up a bean. Yet if we were to put these parts correctly together and form a bean so perfect that it could not be told by sight from a real bean, and if we were to plant it and care for it, do you think it would sprout? Could all the science in the world make it grow?

God created the world in six days or periods of time, each lasting not twenty-four hours, but millions of years. On the seventh day He rested;

that is, He created nothing more. That is why there are seven days in a week, and why the seventh day was kept as a day of rest.

On the sixth day God said: "Let us make man to our image and likeness." (Gen. i, 26.) Was there anyone to help Him, that He said: "Let us?" No, but *us* meant the three Divine Persons. God took red clay and shaped it into a body. It lay lifeless and still. He breathed into it a spirit. The motionless clay quivered and there stood before Him the first man. God called him "red clay," which in that language is *Adam*. And He told him to give to all the beasts and the birds their names and he did so.

Adam alone had none like himself and God said: "It is not good for man to be alone" (Gen. ii, 18); and He cast Adam into a deep sleep and drew from his side a rib and formed from it the first woman. When Adam awoke and saw her, he loved her as himself and called her "mother" or *Eve*.

Both were full-grown, of wonderful beauty and keenest mind. There was no sin in the world—they knew nothing about it; sickness and sadness and trouble were unknown, and they were never to die. Neither were we, their children, ever to die nor to know anything but happiness.

At the instant of their creation, God gave to Adam and Eve, as he had to the angels, a wonderful gift which was entirely extra and did not belong either to their body or to their soul. It was something that raised them from earth to Heaven, something that gave them a right to be with the angels and to gaze upon God; for, by giving them this gift, He adopted them as His very own children. Think of being adopted by God!

The extraordinary gift that did all this was sanc-

tifying grace. It was given to their souls and made them wonderfully beautiful, holy and dear to God. It was worth more than the whole world and was the most precious treasure they owned.

Adam and Eve spent days and nights of the greatest bliss in the Garden. They wandered unharmed among the beasts, listened to the birds, rested beneath the shade of trees by running waters, trained the vines, watched the fishes in the crystal streams, gathered the flowers and plucked the delicious fruits.

In the long afternoons God came and talked with them. What wonderful things He must have told them and how their hearts must have burned with love for Him! But they could not see Him. That was to be their reward if they were successful in a certain test, and the test was this: God told them that they must never eat of the fruit of the Tree of Knowledge of Good and Evil and that if they did they would lose their great treasure, sanctifying grace, and that sickness and death would come to them.

But the devil hated God and wanted to spoil His plan. He was jealous of Adam and Eve, for He knew that sanctifying grace gave them a right to Heaven which he had lost and could never again enter. Taking the form of a serpent, he coiled about the Tree of Knowledge of Good and Evil and waited for Eve to draw near.

We cannot play with fire without getting burned and we cannot handle pitch and keep ourselves clean. If Eve had kept away from the Tree, all would have been different. But she went up to it and began to talk with the devil and he coaxed her to taste one of the apples and told her it could not possibly hurt her. Eve said that she would not

eat it because God had told them not to do so, and that if they did, sickness and death would come to them. And the devil said: "Don't you know why God told you that? He's afraid you will be as great as He is, and you will be, if you eat of this fruit."

Eve grew proud and curious. She longed to be as great as God and to know what evil was like. She made friends with the devil and ate the apple.

Oh, how strange and horrid she felt! How miserable! She had never known anything like it. Instead of becoming great like God, she found she was not nearly as great as she had been; instead of its being pleasant to sin, it only made her unhappy and wretched. What would she not have given to be as she had been a moment before! If she had only kept away from that Tree! If she had only trusted God! How could she look Adam in the face? If she had only warned him and kept him away from the Tree!

She thought she would feel more comfortable if she could make his soul as black as hers. So she tried to hide how wretched she was and urged him to eat the fruit as the devil had urged her. Adam yielded and did as she wanted, only to find, as she had done, what a horrible thing it is to disobey God. Then he blamed Eve for leading him into sin and she suffered more bitterly than ever.

What were they to do? As they stood, frightened and ashamed, they heard God's voice calling and, for the first time, they ran and hid. But the voice followed them and they were forced to come out, with their heads hanging for shame. Adam blamed Eve and Eve blamed the devil and God cursed them and cursed the earth.

With that first or *original* sin, Adam and Eve

lost sanctifying grace and all it gave them for themselves and for us all. On account of it, sickness and wars and famine and death and every kind of trouble have come into the world; our brains are clouded; it is easy for us to sin; instead of being born in sanctifying grace, we are born with a sin on our soul, called from their sin, original sin; and the gates of Heaven were closed, for in losing sanctifying grace, we lost our right to go there.

God sent Adam and Eve out of the Garden and placed His angels with flaming sword at the entrance to prevent their return. They went away weeping and God took pity on them and promised them that some day a Woman would be born whose heel would crush the serpent's head and whose Son would open again the gates of Heaven.

Questions

- (1) On what day did God create Adam and Eve?
How did he create them?
- (2) How were they created to God's image and likeness?
- (3) What did sanctifying grace mean for Adam and Eve?
- (4) What happened to them on account of their sin? To us?
- (5) What great promise did God make to them?

after lesson 4.



First Day or Period



Second Day or Period



Third Day or Period



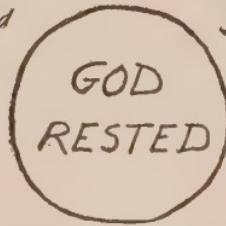
Fourth Day or Period



Fifth Day or Period



Sixth Day or Period



Seventh Day or Period

"In six days God made Heaven and Earth, and the Sea, and all things that are in them." (Exodus, xx. 11.)

LESSON V

After the Fall

Adam and Eve lived more than nine hundred years after they left the Garden of Paradise. They were long weary years of penance and suffering for their sin and their only comfort was God's promise that some day a Woman would be born, whose heel would crush the serpent's head and whose Son would reopen the gates of Heaven.

They had many children and they grieved to see how they too suffered for that first or original sin. One of their sons, Cain, murdered his brother, Abel, with a club; and as Adam and Eve looked upon the lifeless form, they saw for the first time what death was and they thought of the Tree of Knowledge of Good and Evil and of their great sin.

They heartily detested that sin and were willing to do anything, even to die, to make up for it. However, God did not wish them to give their own lives, but He told them that He would accept the lives of some of their animals in their stead. So Adam and Eve and their children from time to time slew the fattest and finest of their sheep or goats and as the red blood flowed, they begged God to accept the animal's life in place of their own.

God let them know that no matter what they did, they could not make up for their sins nor open Heaven, and that it was only through a great offering that the Woman's Son, called the Redeemer or the Messias, would make when He came, that Heaven could be opened, that the offering of their

sheep and other animals was worth anything, and that their sins could be blotted out.

This slaying of animals for the purpose of showing that they believed God was their Master and that they wanted to honor and serve Him, or to beg His pardon for sin, was called offering sacrifice. The animal that was sacrificed was called the "victim"; the stone or wood or whatever the victim rested upon was called the "altar"; and the person who offered the victim was called the "priest." Sometimes the victim was burned and sometimes fruits were offered.

Years after Adam and Eve had at last closed their eyes in death, their many descendants forgot their Creator and became very bad. So God determined to destroy them. He told Noe, whom He loved for his goodness, that He would flood the earth and that all would be drowned save him and his family and two of every kind of animal. So Noe built a huge boat or ark, three stories high. He spent one hundred years in making it. The people watched him and laughed at him and thought he must be crazy and asked him what he thought he was doing. Noe told them what God had said and urged them to stop sinning and to turn to God and beg His pardon. But they only made fun of him.

When the ark was finished, suddenly from the fields and the forests and the mountains, came two of every kind of beast and bird, of their own accord. They went into the ark and Noe gave them their stalls and perches. When the last were in, Noe followed with his wife and his three sons and their wives, and closed the doors.

Then the rain began to pour down in sheets, and for forty days and nights it never stopped. Higher



SACRIFICE

- 1 TO HONOR GOD
- 2 TO THANK GOD
- 3 TO MAKE UP TO GOD FOR SIN
- 4 TO ASK GOD'S HELP

and higher the water rose, and all the animals gave a great cry and fled to the hills and mountains; the little calves and colts followed their mothers, and the lions and tigers carried their cubs by their teeth.

At first the people tried to save their belongings, but they soon ran for their lives and trampled one another down in trying to save themselves. It was in vain, for the water rose above the highest mountains, but the ark floated safely on the top of all.

At last the rain stopped and Noe let out a raven. It did not return. Then he sent out a dove. It flew back, bearing in its beak an olive twig. The third time Noe let it out, it did not return. Soon after there was a scraping and grinding; the whole ark shook and then was still. They were resting on the mountains of Armenia. When they were able to leave the ark, Noe at once offered sacrifice to God to thank Him for their safety. God promised Noe that He would never again destroy the earth by water and as a sign He set the rainbow in the sky. This destruction of the earth by water is called the Deluge or the Flood.

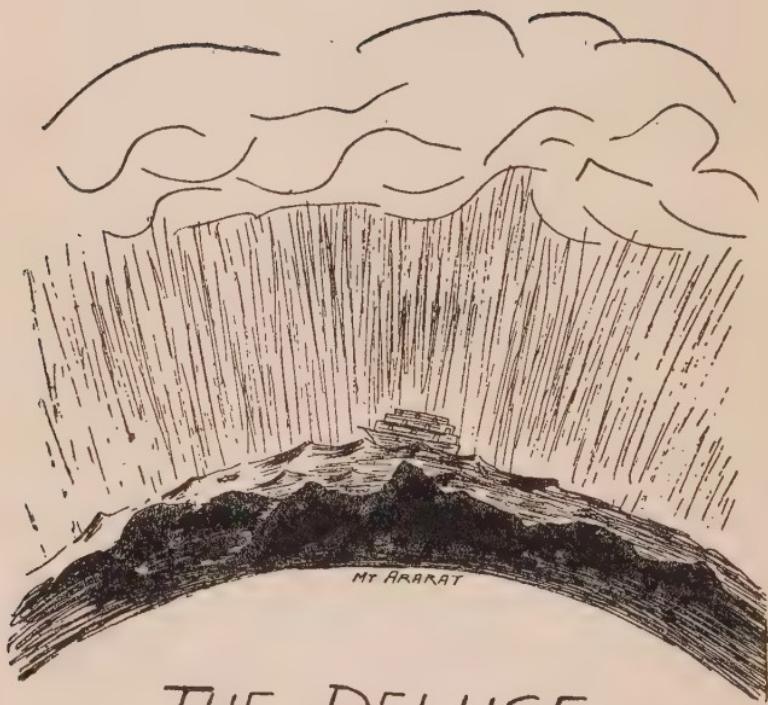
Noe's three sons, Sem, Japheth and Cham, separated—one remaining in Asia, one going to Europe and one to Africa.

When many years later the people in Asia had become very wicked they determined to build a city and a tower that should reach to Heaven. God watched them and saw how foolish was their pride, and when they had raised the tower a certain height, He changed their language and they could no longer understand one another and so they had to give up their work and scatter. The unfinished tower was called the Tower of Disorder or Confusion or Babel, and stood for centuries on the deserted plain as a

warning to the proud. Recently the ruins of this tower have been discovered.

Questions

- (1) What is a sacrifice?
- (2) What is a victim? A priest? An altar?
- (3) Why did God send the Deluge?
- (4) Who was Noe?
- (5) What was the Tower of Babel?



THE DELUGE

LESSON VI

Abraham—Moses

About two thousand years after Adam and Eve had left the Garden, there lived a certain good man named Abram, and God spoke to him and told him to leave his home and relatives and friends and to settle in a land which He would show him. Abram loved God and was willing to do whatever He said. So he took with him his wife, Sarah, and his nephew, Lot, and God led him to the country just east of the Mediterranean Sea. The soil was very fertile there and Abram was rich in herds and flocks and had many servants. God changed his name to Abraham and told him He had brought him to this country that he might serve Him as He wished to be served.

He promised to make him the first of a mighty nation, the father of a favorite people whom He would bless and love more than any other. Furthermore He told him that among this nation would one day be born the Redeemer, the Messias, Who, by a tremendous sacrifice, would open Heaven and save the world.

Abraham and Sarah had a son and when he was eight days old they called him Isaac. One night God spoke to Abraham and told him to offer Him a sacrifice and that Isaac, the son he loved so much, should be the victim. Abraham was struck with grief, but he loved God and knew that he had a greater right to his son than he had. So he prepared wood and laid it on Isaac's shoulder and, taking a sword and fire, they went up the mountain. At last Isaac broke the silence: "My father, where is the victim for the holocaust? And Abraham said:

God will provide Himself a victim for an holocaust, my son. So they went on together.

"And they came to the place which God had shown him, where he built an altar and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand and took the sword, to sacrifice his son" (Gen.xxii, 7-10). Just then an angel called to Abraham and told him not to hurt Isaac, for God only wished to try his faith and obedience, and was pleased that he was ready to sacrifice for His sake the boy he loved so dearly. Then Abraham saw a ram, stuck fast in the briers by his horns, which he joyfully sacrificed instead of his son.

Isaac had two sons, Esau and Jacob. One day when Jacob was on a journey he met an angel who refused to bless him. So he would not let the angel pass but fought with him until he obtained his blessing. God likes to have us ask Him to bless us and not to give up asking until He does it, and He called Jacob, Israel, which means *Strength of God*.

Jacob had twelve sons and they and their descendants were called Israelites. These twelve sons were Abraham's great-grand-children and Jacob's favorite was Joseph. The others grew very jealous of Joseph, and one day as Joseph came into the fields wearing a coat of many colors which his father had given him, they determined to kill him. But Ruben would not agree to this, so they threw him into a deep pit and stained his coat in the blood of a kid and sent it to their father saying a wild beast had killed him. Meanwhile, some merchants passing by on their way to Egypt, they drew Joseph out of the pit and sold him.

Joseph became a great favorite with the king of Egypt, who made him governor of the land. Years after, when a terrible famine spread throughout the country, the brothers came to Egypt to buy corn. Joseph recognized them and told them to go and bring their father. Jacob wept for joy when he found Joseph was alive, and he and his eleven sons settled in Egypt on the land the king gave them. Here they lived by themselves and served God, whereas the people of Egypt made for themselves different kinds of gods out of gold and silver. These images or figures were called idols and the people worshipped them and offered sacrifice to them and so were called idolaters. In fact, all the people in the world became idolaters, except Abraham's people, or the Israelites.

When Jacob was dying, he called his sons around him to give them his blessing. He picked out Juda and said that when his descendants should lose the throne, the Redeemer would be born. How did Jacob know this? He got his knowledge from God, for He alone knows the future. One to whom God tells the future is called a prophet and what he foretells is called a prophecy. So Jacob was a prophet and prophesied about his son, Juda.

At the end of nearly five hundred years, the Israelites had grown into a numerous and strong people and God forbade them to marry among any other nation lest they too should become idolaters.

The Egyptians made them work as their slaves and build some of their cities, the ruins of which may still be seen. But when the Egyptian king saw that the Israelites were becoming numerous and would be able to free themselves, if they wished to do so, he ordered every new-born baby boy of the Israelites to be thrown into the river Nile.

One mother made a basket and daubed it with pitch so that no water could enter. She put her baby in it and went down to the river Nile, where she hid him among the rushes and left his sister to watch. One day the king's daughter found the basket and took the child with her to the palace. She wanted a nurse for him, so Miriam, the baby's sister, got her own mother and the boy was called Moses, which means *saved from the water*.

Moses grew up to manhood in the king's palace but his mother taught him about God. When the king offered to give him a great position if he would become an idolater, Moses refused and said he would rather become poor and serve God. So he left the palace and went among his own people.

One day God spoke to him and told him to lead the Israelites away from Egypt to a country which He would show him, as he had done to Abraham more than five hundred years before. But when Moses got the people together, the king would not let them leave.

God sent many troubles to the Egyptians on this account, and at last He bade Moses tell His people to be ready to leave that very night. Before leaving every family had to roast a lamb, to eat it standing and to sprinkle their door-posts with its blood. This they did and prepared for the journey, making quantities of unleavened bread—a sort of paste of flour and water.

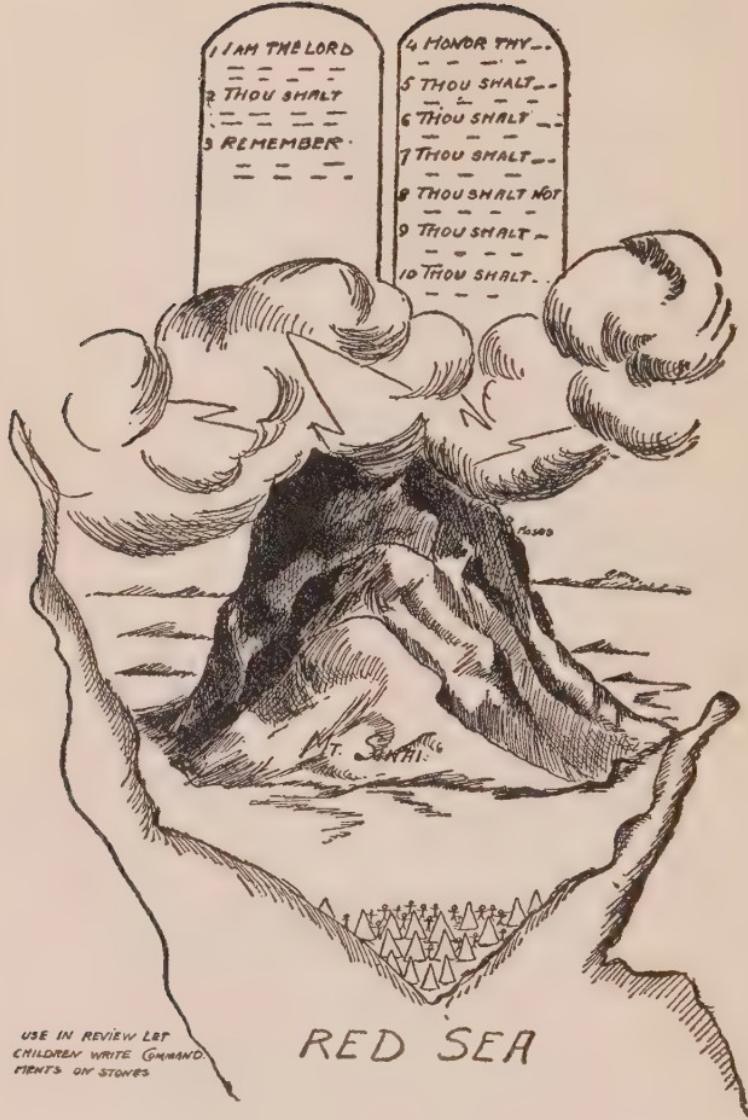
That night God's angel passed over the land of Egypt. He entered every house whose door-posts were not sprinkled with the blood of the lamb and slew the eldest child. Even into the palace the angel entered, and the king knew that the God of the Israelites was punishing him, and he quickly sent

for Moses and told him to march his people away at once. God led the way by a cloud that turned at night into a pillar of fire.

They traveled rapidly to the Red Sea. Here Moses stretched forth his rod, the waters parted and they crossed the bed dry-shod. Scarcely had they safely reached the other side when the king of Egypt appeared with his army in hot pursuit to bring them back. When he was half-way across the bed of the sea Moses again stretched forth his rod, the waters came together and the Egyptians were drowned.

Questions

- (1) Who was Abraham?
- (2) What promise did God make to Abraham?
- (3) Why did Jacob and his sons settle in Egypt?
- (4) Who was Moses?
- (5) Why did the Israelites leave Egypt?



USE IN REVIEW LOT
CHILDREN WRITE COMMAND-
MENTS ON STONES

LESSON VII

The Israelites in the Desert

Before reaching the country to which God promised to lead them, the Israelites wandered for forty years through the wilderness. In spite of their sins and constant grumbling, God took wonderful care of them. When they suffered from lack of food, He told Moses He would rain bread from heaven and in the morning when the people looked out from their tents, they saw the ground covered as with a hoar frost.

They ran out and gathered up the snowy particles, the size of a coriander seed, and called the bread manna or *wonderful*. It was sweet like honey and kept them strong and healthy during all the years they were in the desert. Every night it fell from heaven and in the morning they could only gather sufficient for the day, else the rest would spoil.

Later on they came into the desert of Sinai and pitched their tents over against the mountain. God spoke to Moses and told him to tell the children of Israel to remember how He had saved them from the Egyptians and that they would be to Him a holy nation and that He would always protect them if they were true to Him. This Moses did and the Lord told him to go up the mountain so that He might speak to him apart, but He forbade the people to come near.

On the third day Moses ascended the mount and

all watched him eagerly, not daring to approach. A thick cloud covered the summit, thunder pealed, smoke arose and the sight of the glory of the Lord was like a burning fire upon the top of the mount.

Moses entered into the cloud and God spoke and gave him two slabs of stone on which were written ten commands for the people to obey. He also gave him many instructions, telling him how to make a box of precious wood, called the ark, lined inside and out with pure gold, in which to keep the Ten Commandments and a measure of manna; how to make a tent or tabernacle of curtains of twisted linen, violet and purple and scarlet, in which to place the ark; how to build an altar at the door of the tabernacle on which to offer sacrifice of two lambs daily, one in the morning and one in the evening; how to make the clothes or vestments for the priests to wear and who alone should be priests.

Moses took the two pieces of stone and returned to the plain below and there he found the crowds on their knees adoring a calf of gold which his brother Aaron had made. The people had grown tired waiting for him, as he had been gone forty days, and they wanted a god such as the Egyptians worshipped.

Moses was horrified at seeing them thus turn their backs on God Who had been so kind and loving towards them and, in his anger, he dashed the two pieces of stone upon the ground. Then he turned on the people, had thousands of them slain and the golden calf ground to powder.

The Israelites came to their senses, grieved for their awful sin and Moses again ascended Mount Sinai, taking two freshly hewn pieces of stone on which God wrote anew the TEN COMMAND-

MENTS. He said that six days of the week could the Israelites work but that they must rest on the seventh day; that in the spring of every year, for seven days they should offer sacrifices, eat a lamb roasted and have only unleavened bread; that they should tell their children that the feast was in memory of the night God led them out of Egypt. This feast was called the Passover, because of the *passing* of the angel *over* the land.

All things were done as God had commanded and when the ark and the tabernacle and the altar and the vestments and all else were ready, God showed His presence by a cloud that covered the tabernacle. All the people could see the cloud from their tents and at night it turned into fire. When the cloud hung motionless they encamped, but when it moved they followed.

After forty years, Moses died. He was one of the greatest men who have ever lived. The Israelites then entered the Promised Land, the same that God had given to Abraham and which Jacob had left to go to Egypt. The descendants of Israel were back in the country of Israel. Here they remained mostly for the next fifteen hundred years until the Messias had come. They fought wars and built cities and made Jerusalem their capital and in it they erected their synagogue or church—the most beautiful the world has ever seen.

It was King Solomon, the wisest of men, who built this temple to hold the ark and the tabernacle. When all was finished, the wonderful cloud showing God's presence not only rested over the ark but filled the whole house of the Lord. Within the tabernacle, a veil hung before the ark. Only once a year could the high priest go behind this veil.

Later the beautiful temple was destroyed in war and when it was rebuilt, the ark was gone and so was the cloud. The old men seeing this wept as they remembered the glory of Solomon's temple. For the next five hundred years God did not show His presence there.

King Solomon belonged to the tribe or family of Juda, one of the twelve brothers, and because Juda's descendants ruled in Jerusalem, the capital, the Israelites were called Jews.

From time to time God spoke to the Jews through their prophets about the coming of the Messias. He told them the year in which He would be born and that the Jews would then have a stranger for their king; He told them that He would be born in the little town of Bethlehem and that a new star would rise in the East at the time of His birth; He told them who His mother would be, that He would die with His hands and feet pierced and that men would draw lots to see who would have His clothes.

How empty the temple seemed without the ark and the cloud! How the prophets mourned and how the people besought God to hasten the coming of the Messias! Many holy men and women longed and prayed that they might not die until the Redeemer had come, and many a young girl begged God to let her be His mother.

At last the Romans came and conquered the land and put a king of their own on the throne at Jerusalem. The tribe of Juda lost its power, as Jacob had prophesied. Surely the time was come for the Messias to appear! "Drop down dew, ye heavens, from above, and let the clouds rain the Just." (Isai. xlvi, 8.)

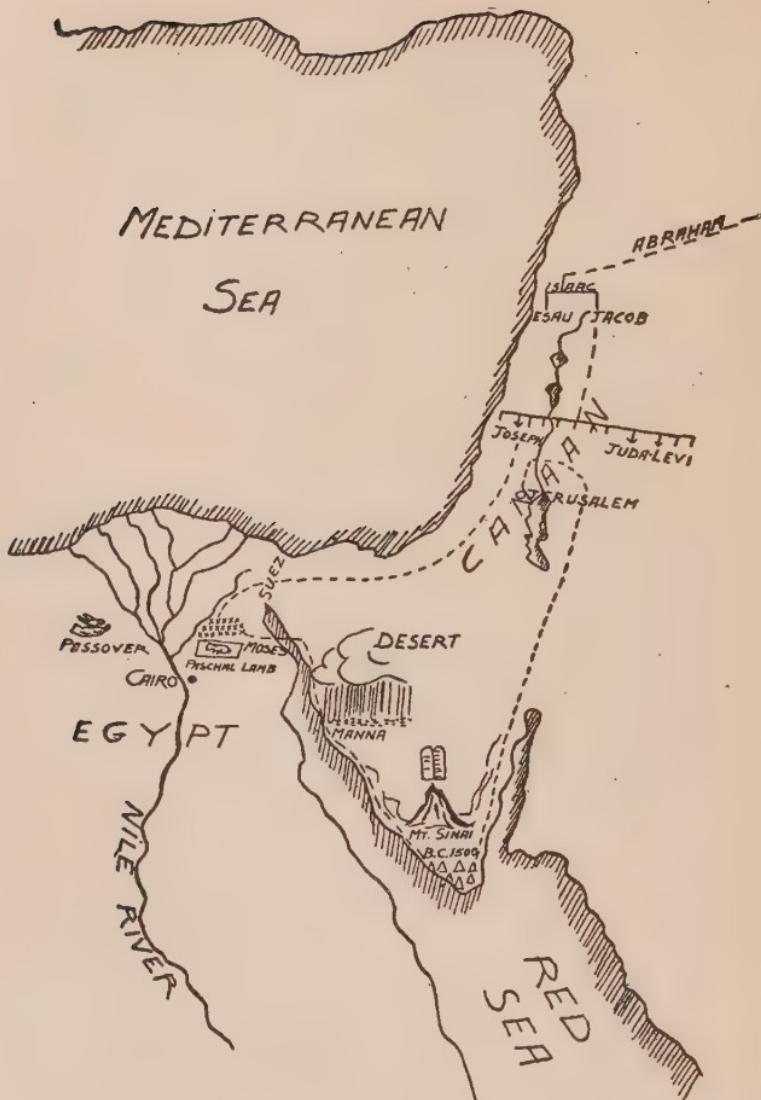
The Commandments of God are ten:

- (1) I am the Lord thy God: Thou shalt not have strange gods before Me.
- (2) Thou shalt not take the Name of God in vain.
- (3) Remember thou keep holy the Sabbath day.
- (4) Honor thy Father and thy Mother.
- (5) Thou shalt not kill.
- (6) Thou shalt not commit adultery.
- (7) Thou shalt not steal.
- (8) Thou shalt not bear false witness.
- (9) Thou shalt not covet thy neighbor's wife.
- (10) Thou shalt not covet thy neighbor's goods.

Questions

- (1) What was the manna that fell in the desert?
- (2) Tell how Moses received the Ten Commandments.
- (3) What was the ark? The tabernacle?
- (4) How did God show His presence among the Israelites?
- (5) What did God tell the prophets about the Messias?





USE FOR REVIEW AFTER LESSON 7. LET CHILDREN WATCH DRAWING BEING MADE
GIVE PRIZE FOR BEST COPY
MULTIPLICATION OF ISRAELITES.

LESSON VIII

The Blessed Virgin

The four hundred and ninety years which the prophet Daniel had said would pass before the Messias was born, were slowly drawing to a close. The Romans had conquered and now ruled Judea. Herod, a pagan, was king in the palace at Jerusalem. The people hated him because he was not an Israelite. His hands were stained with blood and he lived in terror lest some Jew would strike him dead.

The Israelites prayed for the Messias to come quickly and rid them of this murderous Herod and make them the great nation they had once been.

God told Simeon, a holy priest, that he should not die until his eyes had seen the Christ. He must, then, come soon for Simeon was growing very old.

There were living at that time a holy man and woman of the tribe of Juda and of the family of David, named Joachim and Anna, and when their little daughter, Mary, was born, they determined to give her back to God. So when she was almost three years old, her parents took her to the great temple at Jerusalem and helped her up the long flight of marble steps. At the top stood the old high-priest waiting to receive her. It broke their hearts to leave her there but they were glad to have given to God their greatest treasure.

The little Mary grew up in the temple and learned to care for the beautiful lamps and sew on the vestments worn by the priests. There were many other little girls there and they all loved her, for she was so pure and truthful and kind. She had never com-

mitted the smallest sin, but her little companions did not dream that, unlike them, she had been born without original sin and that the instant God had created her soul, He had clothed it in sanctifying grace.

Yet if she knew how holy and pure she was, she did not think more of herself on that account, but thanked God for having been so good to her. How happy her guardian angel must have been in caring for her!

Often the girls, as they grew older, would talk of the coming of the Messias, of the King, and wonder what He would be like and who His mother would be. Mary would hear one say: "I am going to try to be very good and then perhaps God will let me be His mother," and another: "I am going to pray and pray that God may choose me." Mary would listen to all and say nothing, for deep in her heart she felt that she could never be worthy to be the mother of the Christ.

When she was about fifteen years old, the high priest told her that it was time for her to marry, and Joseph, a very holy man of about thirty-five or forty years of age, was chosen for her husband. He was a carpenter from the town of Nazareth, and so Mary left the temple and went there to live. Both worked hard, as they were poor, but they were very happy, for they loved God above everything else.

Far over the hills lived Mary's cousin, Elizabeth, and her husband, Zachary. He was a priest and offered sacrifices in the great temple when it was his turn. Their one sorrow was that they had no children. They had often prayed to God to give them a child and now they were growing very old.

One day it was Zachary's turn to offer incense in the temple and all the people waited in the court whilst he went, clothed in his vestments, alone, behind the

beautiful curtain, into the Holy Place or Sanctuary. There on an altar of solid gold he burned the incense and watched the smoke rise in the air as a sign of the prayers the people sent up to God. Only a curtain hung between the Holy Place, where he stood, and the Holy of Holies, which had held the tent or tabernacle with the ark beneath. Over all had rested the miraculous cloud, a sign of God's presence among them. But the Holy of Holies had been empty for five hundred years and only a stone marked the spot where the lost ark had been.

As Zachary was burning the incense, there suddenly stood at the right of the golden altar the magnificent archangel Gabriel, who told him that he had been sent from Heaven by God to tell him that he would have a son, who should be called John, and who would be great before the Lord and prepare men's hearts for the coming of the Christ.

Zachary had waited so long for a son that he doubted the angel's word and asked for some sign that he might know that it was true. Then Gabriel told him that he would be dumb and unable to speak a word until the boy was born, because he had doubted his message.

The angel vanished and Zachary, trembling with fear, left the Holy Place and stood before the people, who had become frightened at his long stay in the sanctuary.

Zachary could not speak to them but let them know by gestures that he had received a message from God. Then he went home and by writing and signs told Elizabeth what had happened.

The fact that the stain of original sin never touched the soul of the Blessed Virgin is called her immaculate or unspotted, conception. The Feast of the Immaculate

Conception kept on the eighth of December, is a holy day of obligation.

Say the little prayer: "O Mary, conceived without sin, pray for us who have recourse to thee."

Questions

- (1) Who were Anna and Joachim?
- (2) Tell about Mary's life in the temple.
- (3) What do you mean by her Immaculate Conception?
- (4) On what day is this feast kept and how?
- (5) Tell about Zachary's vision in the Holy Place.

THE JEWISH NATION

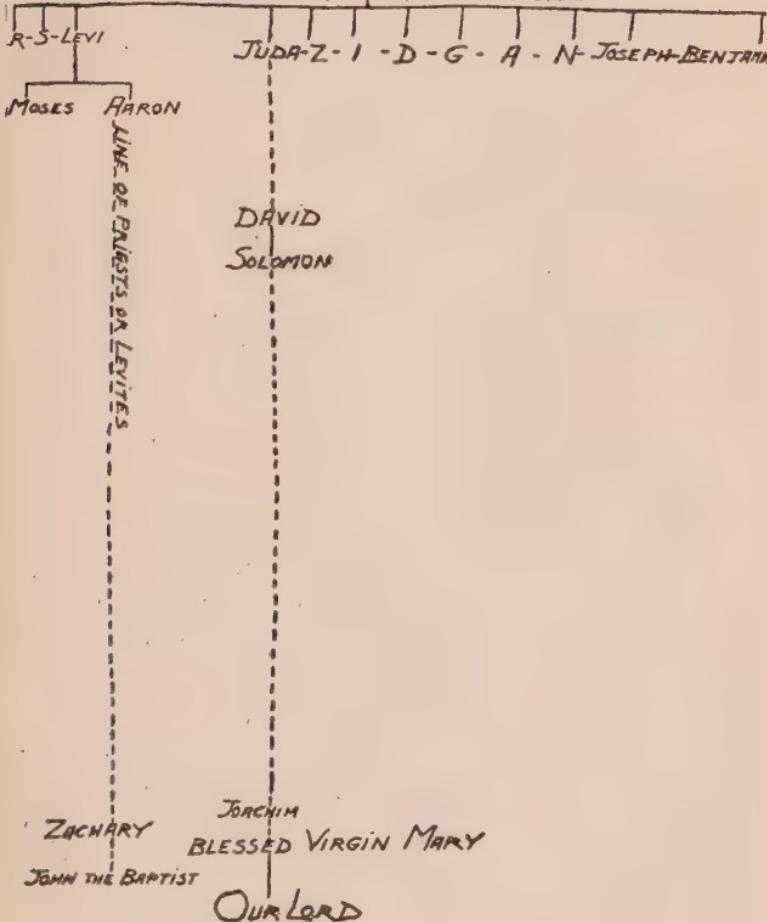
"IN THY SEED SHALL ALL THE NATIONS OF THE EARTH BE BLESSED"

ABRAHAM

ISAAC

JACOB

THE TWELVE TRIBES OF ISRAEL



LESSON IX

The Annunciation

Six months after Zachary had seen the great archangel in the Holy Place in the temple, Mary was praying in her home in Nazareth. Perhaps she was reading in the Bible what the prophets had said about the Messias and thinking that the time had now come for Him to be born and hoping that she might some day see Him and even hold Him in her arms.

Suddenly the room was filled with a wondrous light, and looking up, she beheld the angel Gabriel bowing in reverence before her. He greeted her, saying: "Hail, full of grace. The Lord is with thee. Blessed art thou among women" (Luke, i, 28.) Mary wondered at his words and Gabriel told her that God had sent him to say that He had chosen her to be the mother of the Messias. Was she willing?

But Mary was afraid and asked how this could be. Gabriel told her that the Holy Ghost would come upon her and that her son, the Messias, would be none other than God the Son, the Second Person of the Holy Trinity, Who would come down from Heaven, take her for His Mother, and be born a little baby. "And thou shalt call His name Jesus. For He shall save His people from their sins" (Matt. i, 21.)

And Mary said: "Behold the hand-maid [the little servant] of the Lord. Be it done to me according to thy word" (Luke, i, 38). And Gabriel, telling her that her cousin Elizabeth would also have a son, sped with his answer to the throne of God.

The Blessed Virgin Mary well understood the tremendous honor God was giving her, and she loved

Him all the more and thought all the less of herself. Then rising up, she went in haste over the hill-country to visit and congratulate her cousin Elizabeth. As she drew near to the house, Elizabeth saw her coming and knew from God that she had been chosen to be the Mother of the Messias. So she hurried to meet her and falling on her knees before her, cried: "Blessed art thou among women: And whence is this to me, that the Mother of my Lord should come to me?" (Luke i, 42, 43.)

"And Mary said: My soul doth magnify the Lord. Because He hath regarded the humility of His hand-maid [the littleness of His servant] for behold from henceforth all generations [the whole world], shall call me blessed." (Luke i, 46, 48.)

They went into the house together and Mary stayed until Elizabeth's son was born. And when he was eight days old their friends came to see him. Elizabeth said that the boy should be called John, but the relatives said: "No, for no one in your family has that name." But Zachary made signs for a tablet and wrote: "John is his name." (Luke i, 63). Then his tongue was loosed and he spoke for the first time and taking the child in his arms, cried out: "Blessed be the Lord God of Israel. And thou, child, shalt be called the prophet of the Highest" (Luke i, 68, 76).

And the baby grew and became a strong, wonderful boy, and the Holy Ghost bade him leave his home, and live in the desert, and fit himself by fasting and prayer for the work that he must do, which was to prepare the hearts of the people for the coming of Christ.

"To announce" means "to tell a piece of news," and so "annunciation" means "the telling of a piece of news." Now the greatest piece of news this world has ever heard was the news that the Son of God would

become man and that He had chosen the Blessed Virgin for His Mother.

Therefore by the Annunciation we mean the angel Gabriel's telling the Blessed Virgin that she had been chosen to be the Mother of God.

We keep the feast of the Annunciation on the 25th of March.

This feast is also known as the feast of the Incarnation because "incarnation" means "taking flesh" or "taking a body." Therefore by the Incarnation we mean that the Son of God was conceived and was made man with a body and soul like ours.

The prayer we call the "Hail Mary," from its opening words, was partly composed by the angel Gabriel. Can you tell which words are his? The rest was added by the Church.

A very beautiful prayer in honor of the Annunciation and of the Incarnation, is called the Angelus. It is so called because it starts in Latin with the word *angelus* which means "angel."

Morning, noon, and night the angelus-bell rings from the church-tower to bid us pause and think of the Incarnation. Good Catholics then kneel down, if in church or at home, and say the Angelus. Otherwise they say it while walking, standing or sitting. On Sunday it is said standing.

Let us say it together now and, at each lesson, add it to our prayers. Thus, in a short time, we shall learn it.

The Blessed Virgin's visiting Saint Elizabeth is called the Visitation. This feast is kept on the 2d of July.

Questions

- (1) What do you mean by the Annunciation?
- (2) What do you mean by the Incarnation?
- (3) What is the Angelus?
- (4) What do you mean by the Visitation?
- (5) Who composed the Hail Mary?

LESSON X

The Birth of the Messias

Nine months had passed since the day of the Annunciation, the day on which the angel Gabriel told the Blessed Virgin Mary that God had chosen her to be the Mother of the Messias.

Cæsar Augustus was Emperor of Rome and wishing to know how many people were living in his great Empire, he ordered the census to be taken.

Since Judea, the country of the Jews, now belonged to Rome, every Jew was obliged to give in his name in the city to which his tribe belonged.

Both Joseph and Mary were of the family of David, the shepherd king, and Bethlehem had been David's city, so they journeyed thither to be enrolled.

It was the month of December and when they reached the little town, the streets were crowded with strangers who had come to give in their names too. All the houses and inns were filled. Tired from travel, Mary and Joseph went from door to door, begging shelter for the night. The people looked at them, saw that they were poor and slammed their doors, saying they had no room. How little they knew that they were refusing God's own Mother!

St. Joseph looked at Mary's sweet, tired face and shuddered to think that she might have to spend the night, unprotected, on the open hill-side.

Finally they came to a large cave scooped out of a hill. Into such caves the shepherds used to drive their sheep in time of storm. In it were an ox and an ass feeding from their mangers. Here they prepared to spend the night.

As darkness fell the bustle and noise of the little town ceased. One by one the lights went out and soon all was quiet and dark, save for the stars that kept their watch above in the clear cold sky.

The stillness in the cave was broken now and again by the stamping of the ox or ass.

In the hush of midnight, in the darkness of the stable, was born that night the Messias, the Christ, the King, the Son of God, Mary's Son!

A tiny cry pierced the air, tiny cheeks were wet with tears, and Mary knelt and worshipped her little Son —the Son of God.

Mother of God! To have God Himself become her Son! With what love she folded Him in her arms, pressed Him to her heart, wrapped Him in swaddling clothes and laid Him in the straw in the manger over which the great ox stood and let the warm breath from his nostrils keep the little Infant warm.

How Joseph and Mary prayed that night, as they knelt by the Holy Child or held Him in their arms. Well they knew that He was the Son of God, the Second Person of the Blessed Trinity, Who had left His throne in Heaven to take Mary for His Mother and become man,—to be born a baby for love of us, so that He might make up for all our sins and open for us the gates of Heaven, which Adam's sin had closed. Mary was His real mother, but He had no earthly father. St. Joseph was only His foster father.

The Messias was come at last! This was He for whom the world had waited four thousand years. The King of Heaven was come on earth! The whole world was His, yet He was born in a stable, a manger was His cradle, rough straw His bed, swaddling clothes His covering, the breath of an ox His warmth.

But His Mother! She made up for all! No creature in Heaven or on earth was like to her! The divine Infant pillow'd His tiny head on her sinless heart and she was far dearer to Him than the countless faithful angels He had left in Heaven and the myriads that, all unseen, now worshipped Him in the dark stable.

The King was come unto His own, whom He had so long prepared by messages for His coming. Yet no one but Mary and Joseph was waiting to receive Him.

On the neighboring hills, shepherds were guarding their sheep, lying wrapped in their cloaks, about the fires they had built to keep themselves warm and scare away the wolves.

Suddenly a great light fell upon them and looking up, they saw an angel in the heavens and were filled with fear. But the angel said to them: "Fear not, for behold I bring you good tidings of great joy. . . . For, this day is born to you a Saviour, Who is Christ the Lord, in the city of David. And this shall be a sign to you. You shall find the Infant wrapped in swaddling clothes, and laid in a manger" (Luke, ii, 10-12). Then with the angel appeared an army of glorious spirits and they filled the air with heavenly music as they sang: "Glory to God in the highest: and on earth peace to men of good will" (verse 14).

Then the angels vanished, the light faded away and the shepherds cried: "Let us go over to Bethlehem and let us see this word that is come to pass, which the Lord hath showed to us" (verse 15).

Leaving their flocks unguarded, they hastened over the hills until they found the cave. When they saw the holy Child they fell on their knees before Him. Then Mary told them all about the little Christ and let them hold Him in their strong, rough arms.

Never had they dreamed such joy could be theirs. With happy hearts they went back to their flocks, telling all they met what they had seen.

The birth of Christ is the greatest event of all history. For this reason, we reckon time from that date and speak of any year as being before Christ (B. C.) or after Christ (A. D.). We are now living A. D. 1925 (Anno Domini = in the year of our Lord), which means that it is 1925 years since Christ was born.

Questions

- (1) When was Christ born? How many years ago?
- (2) How many natures has Christ?
- (3) How many persons is Christ? Which person of the Blessed Trinity became man?
- (4) Was the Son of God always God? Always man?
- (5) Why is the Blessed Virgin truly the Mother of God?

LESSON XI

The Magi

When Christ was eight days old He received the sacred name of JESUS, as the Angel Gabriel had foretold.

When he was forty days old, Mary and Joseph carried Him to the temple in Jerusalem, that He might be offered to the Lord, as the Jewish Law ordered. Many others had also come to the temple to offer their babies, and they took no notice of Mary and Joseph, but passed them by, little dreaming that the Child they held was the Son of God.

God had promised Simeon that he would not die until his eyes had seen the Christ, and He now made known to him that the time had come. So when Mary and Joseph came to him with their offering of two turtle doves, he stretched out his arms to receive the little Messias. Trembling, he pressed Him to his heart and with tears of love, cried out: "Now Thou dost dismiss thy servant, O Lord, according to Thy word in peace; because my eyes have seen Thy salvation" (Luke ii, 29, 30). Then turning to Mary, he told her that many would believe in the Child and many would not, and that her own heart would one day be pierced by a sword of sorrow.

While they were talking, a holy old woman named Anna, who prayed day and night in the temple, came in, recognized the Divine Infant, and spoke of Him to all who had been looking for the Messias. Then Mary and Joseph went back to Bethlehem, not to the stable, most probably, but to a house Joseph had secured.

In the meantime, three strangers were searching day after day for the King. They were priests from Persia, who worshipped one God, and though they knew very little about Him, they longed to know more. Hundreds of years before the Persians had heard from the Jews, who were their captives, that some day their Messias would be born, Who would be a mighty King. They knew of the prophecy of Daniel, who had foretold the year, the month and the hour of His birth; they had heard that when He was born, a strange star would shine in the East.

These stories had remained among them through the centuries, and being careful watchers of the heavens, they noted at once, on the night of Christ's birth, the sudden appearance of a brilliant new star. Their excitement was intense, but only three had the courage to get ready at once and start in search of the newborn King.

They knew He would be born among the Jews and that it would take weeks to reach Judea. But nothing could hold them back. They packed what they needed, gathered their servants and camels, and were off. They did not forget to take presents, for they were determined to search until they found the King of the Jews.

For weeks and weeks they followed the star across burning sands, over hills and through streams, until they reached Jerusalem. The star then disappeared. So they inquired after the Child, for surely, they thought, everyone in Jerusalem will know about Him.

The Jews saw the three Magi riding through the streets in their strange dress and seated high on their great awkward beasts. They paid little attention, for many caravans from the East entered the city. But

when they heard only one question from their lips, "Where is He that is born King of the Jews? For we have seen His star in the east, and are come to adore Him" (Matt. ii, 2), their excitement knew no bounds. The strangers were men of wealth and determined to find the King.

Soon the whole city was aroused, for the word passed swiftly from one to another. Even Herod in his palace heard the report and trembled lest he should lose his throne. Just when thirty years of bloodshedding had rid him of every claimant to the throne, to hear that a child had been born, who was called the King of the Jews!

This Child could be none other than the Messias and the excitement among the people showed that they thought the same. Herod therefore called a meeting of the priests and asked them where their Messias would be born. Well did these men know the prophecies concerning the Messias and they answered: "In Bethlehem" (verse 5).

Herod hastily formed a plan to get the Magi away from the city and then to murder the little King. Sending secretly for them at nightfall, he questioned them carefully as to their errand and as to the exact time of the appearance of the star.

When they had told him all they knew he said: "Go, and diligently inquire after the Child, and when you have found Him, bring me word again that I may come and adore Him" (Matt. ii, 8). But he wanted to find Him that he might kill Him.

The Magi set out at once and when they had passed the gates of the city, the star reappeared and they were filled with joy. It guided them to the house in which they found Mary with Jesus in her arms. The servants unpacked the camels and the

Magi fell on their knees before the little King and offered Him their gifts of gold, frankincense and myrrh.

God warned the Magi in a dream of Herod's wicked plans and told them to go home by a different route. Herod waited impatiently for their return and as time went on, grew very uneasy. Finding at last that they had tricked him, he determined to have the life of the Child at any cost. So he gave orders for the murder of all the baby boys of two years and under, in Bethlehem and the surrounding country. But an angel of the Lord appeared to Joseph at night and said: "Arise, take the Child and His mother and fly into Egypt: and be there until I shall tell thee. For . . . Herod will seek the Child to destroy Him" (Matt. ii, 13).

Joseph arose at once and the Holy Family fled in the night to Egypt, the land in which Jacob and his sons had taken refuge. It was not more than three days' journey and once there they were beyond Herod's power. Here they lived in quiet and obscurity awaiting the angel's word to return.

Herod's brutal order was carried out. The soldiers went throughout Bethlehem, tore the little babies from their mothers' arms and cruelly slew them before their eyes. The whole town and the neighboring hills resounded with the shrill cries and wailings of the broken-hearted mothers. These children are called the Holy Innocents.

Some years later, Herod was seized with a horrible disease. In vain he sought relief for his terrible sufferings and finally tried to take his life. Just before he died he recovered consciousness long enough to order the execution of his own son. Knowing how the people hated him, he had the principal members of the

noble Jewish families collected in the great Hippodrome of Jericho and ordered them to be killed at the hour of his death, so that when he died tears would be shed.

The order was not carried out. The news of Herod's death spread rapidly, for the people were anxiously awaiting it, and an angel at once appeared to Joseph in Egypt and said: "Arise, and take the Child and His mother and go into the land of Israel. For they are dead that sought the life of the Child." (Matt. ii, 20.)

And Joseph would have returned to Bethlehem but when he learned that one of Herod's sons, almost as cruel as his father, ruled the town, he went to Nazareth and Jesus came to be called a Nazarene.

January first is a holy day of obligation, not because it is New Year's Day, but because on that day our Lord received the holy name of JESUS. The offering or presentation of the little Savior in the Temple is called the Presentation. Epiphany means the showing of Christ to the Magi. The Feast of the Epiphany falls on January sixth, also called Kings' Day.

Questions

- (1) When did Christ receive the holy name of Jesus?
- (2) Who was Simeon? Tell about Mary and Joseph presenting the Child in the temple.
- (3) Who were the Magi? Tell about their journey to Bethlehem.
- (4) Who were the Holy Innocents? Tell about the Flight into Egypt.
- (5) Tell about Herod's death. Why did Joseph return to Nazareth?
- (6) Why was Jesus called a Nazarene?

LESSON XII

The Holy Childhood

Those were wonderful years at Nazareth for the Blessed Mother and St. Joseph whilst the Infant Christ grew from babyhood to manhood. What a joy it was to teach Him to take His first steps and to watch His every movement. Often He played with the shavings from St. Joseph's plane as he worked in his shop or made some toy for the Holy Child. His little playmates loved Him and somehow noticed that they never did anything wrong when they were with Him. Perhaps, too, He had His favorite animals—a pet lamb or a pair of doves and daily fed them, He, the God Who had created them.

St. Joseph and His Mother must have been frequently surprised at His wonderful answers and questions. Often the Blessed Virgin's tears quietly fell when she saw Him busy with hammer and nails and thought of the prophecy which must come true: "They have pierced My hands and feet" (Ps. xx, 17). When she held His tiny hands in hers she seemed to see them torn with cruel nails; when she brushed the hair from His sacred brow, she thought of the crown of awful thorns that would one day clasp it tight, for the little Savior had come into the world to save us—you and me—by dying a dreadful death, and His mother knew this well. Over His whole life fell the shadow of the terrible Cross—the Cross from which He would one day hang in death. It was ever in His mind and He

shuddered at the thought, yet loved that Cross for it meant Heaven for you and me.

When a Jewish boy reached the age of twelve, he felt very important. He was treated somewhat as a man and could choose his trade. He now went to the temple at Jerusalem, received little parchment bands, on which passages from the Bible were written, and which were tied with straps to his head and arms. He was also obliged to fast and to go to the temple for the great feasts.

When Christ was twelve years old He accompanied His parents on the long journey to Jerusalem for the feast of the Pasch or Passover.

As the Holy Family neared Jerusalem, suddenly at the highest point of the road, they came in sight of the "City of Perfect Beauty." It was built upon four hills surrounding Mount Moria, which stood in the centre, rising straight up from the deep ravines about it. Crowning this mountain rose the temple, a mass of snowy marble, with its roof of dazzling gold. From every point of the city it could be seen standing high above its three courts or galleries built on three terraces.

The temple was not a single building as are our churches, but consisted of a great number of rooms and courts and porches, etc., as well as of the sanctuary.

The people prayed in the open air in the courts; only priests entered the temple and offered the sacrifices. Tired and travel-stained, the pilgrims from Nazareth, after a four days' march, reached Jerusalem. The Jews were pouring in from all parts of the country and tents were being pitched on the hill-sides, for the city could not accommodate all. Jesus, Mary and Joseph entered the women's court, God entered His own temple.

Christ watched the lambs led past Him on their way to the altar to be sacrificed and He, the Lamb of God, thought how He would one day be led as a victim to the altar of the Cross. His mother watched Him pray, as all Jews prayed, with outstretched arms, and thought how those same dear arms would be outstretched in agony upon the Cross.

At last the seven days came to an end. The feast of the Passover was finished. All prepared to leave in the midst of great confusion, for from two to three million strangers had come to the city. With difficulty the different caravans were formed for the homeward journey. The men and women left by separate roads which joined after a certain distance.

Children might accompany either parent. When St. Joseph and the Blessed Virgin met they found that the Child Jesus was not with either of them. In the greatest grief and anxiety, they turned back toward the city and for two days and nights continued their search. At last they said: "Let us go again to the temple."

There on the third day of their search, they found sitting in one of the courts a group of Jewish rabbis, with long snowy beards and locks. They were the teachers, the learned men. The old man Hillel, nearly one hundred years old, was there, and Gamaliel, Simeon's son, and little Paul who had come from his home in Tarsus to be taught. The young Nicodemus was there, too, he who prayed much that the Messias might come soon.

In their midst was a Boy. Oh, the beauty of His face! He had been quietly listening. Gamaliel was speaking. He showed that the time had come for the Messias to be born. He proved it from the

prophecy of Daniel. But others said: "No, the time has not yet come," and a dispute arose.

Suddenly a Child's clear voice was heard and all gazed in wonder at Him. He asked one question and then another, cleared up their difficulties and showed that the time for the Messias had come. Astonishment was on every face. Never child spoke as this one. Who was He? Just then a woman spoke: "Son, why hast thou done so to us? Behold Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? Did you not know that I must be about My Father's business?" (Luke ii, 48, 49). Yes, the business of His Father, God, was that He should teach men Who He was. Then Jesus left the doctors and went home with Mary and Joseph and obeyed their every wish.

Questions

- (1) What was the Feast of the Passover?
- (2) What did Our Lord do when twelve years old?
- (3) Tell of the three days' loss.
- (4) What did the Blessed Virgin say when she found Our Lord? What did He answer?
- (5) What did His answer mean?

LESSON XIII

Beginning of the Public Life

Our Lord had now grown into manhood and worked as a carpenter to support Himself and His Mother. St. Joseph had died in the arms of Jesus and Mary. Was ever a death more blessed? His soul was now in Limbo waiting for Heaven to be opened. There were many other souls waiting there; the souls of Adam and of Eve, of Noe and of Abraham, of the Holy Innocents and of all the other good people that had ever lived.

Every morning Christ left His Mother and went down the road to the shop where He worked all day. The sweat stood out on His brow and His hands grew rough and callous. People came in and left their orders and at sundown Our Lord carried the finished work to different cottages and received payment for His labor. Some praised His work and some found fault. Then the wonderful evenings He spent at home with His Mother!

At last when Christ was thirty years of age the time had come for Him to leave His home and go out to the cities to tell the people that He was the promised Messias Who had come to save their souls.

How sweetly sad must have been the last night at home. How Jesus and Mary must have sat far into the night—perhaps too sad to speak. Then a few hours' sleep, morning broke over the hills, and Jesus bade farewell to His dear Mother. He would often see her, but His time would never again be

hers. A long embrace and Christ started down the dusty road on His ceaseless, weary search for souls. Many a time He turned for a last glimpse of that sweet face until she was hidden from His sight.

The Blessed Virgin went into the house. How still it was! How lonesome! She laid aside the hammer and saw and chisel and plane which He would never again use and her eyes were blinded with tears as she set herself to work—for never would life be the same.

Christ traveled to the banks of the river Jordan, along one side of which stretched tracts of wild desert lands. But now the solitude was peopled by a vast crowd, in the centre of which stood a tall, gaunt figure, wasted by fasting and clothed in the skin of a camel. As he spoke to the listening multitude, fire seemed to leap from his dark eyes. This man had lived in the desert since he was a boy, sleeping on the rocks, eating wild honey found in holes in trees, and praying.

He was Jesus' cousin, John, son of Elizabeth and Zachary, just six months older than Our Lord. He had been telling the crowds that came out from the cities to look at him and hear him speak, that the Christ would soon be among them. He bade them confess their sins, be sorry for them, and be ready to follow Christ. Then he led them into the river and baptized or poured water upon them, in order to show that as water made their bodies clean so they must have their souls clean for Christ. Hence they called him John the Baptist.

Mingling with the crowd, Jesus came to be baptized. But John recognizing the Messias, stepped back, crying: "I ought to be baptized by Thee and comest Thou to me? And Jesus, answering, said to

him: Suffer it to be so now" (Matt. iii, 14, 15), and walked into the river. Then John poured the water on His sacred Head and the Holy Ghost in the form of a dove rested over Him and a voice from Heaven spoke: "This is My beloved Son in Whom I am well pleased." And John was filled with joy and fear, but the people heard only a confused sound. Then Jesus went into the desert where, fasting, He spent forty days in prayer.

At the end of that time, Our Lord passed near the place where John was still preaching and baptizing. John, looking over the hills, saw a Figure clothed in long, white garments and he knew that it was Christ. Stretching forth his arms he cried out to those about him: "Behold the Lamb of God! Behold Him Who taketh away the sin of the world!" (John i, 29).

Two of the bystanders, Andrew and John, left John the Baptist and ran after Our Lord and said: "Master, where dwellest Thou? He saith to them: Come and see" (John i, 38, 39). And they went and spent the night with Him and when the morning was come they had fallen so in love with Our Lord that they could not leave Him; so they stayed with Him ever after until His death.

Little by little Christ gathered a band of His best friends whom He kept with Him day and night. One day He set out for Nazareth, His home. There He found that His Mother had gone to a wedding at Cana. He had been invited and His friends, too. So they went to the wedding.

A night or two before, the bride, beautifully dressed in white and wrapped in a long veil, had waited in her home for the bride-groom. About her were ten young girls, each carrying a lamp. "Be-

hold the bridegroom cometh," some one cried out, as the procession came in view, led by a troop of singers. He walked last of all gorgeously dressed, with his ten friends carrying palm branches, and his relatives holding lighted torches.

The bridegroom led the bride to his own house and all followed, making merry. On such occasions the feasting would last for days, sometimes for two weeks.

Our Lord and His disciples entered the banquet-hall. He quickly found His Mother and stayed with her. Early in the feasting the wine gave out. The Blessed Virgin noticed this, and knew how embarrassed the bride and groom would feel, so she said: "They have no wine" (John ii, 3). Jesus answered: "Woman [this was not a harsh term but one used to show respect], what is it to Me and to thee?" (verse 4).

There were near-by six large stone jars covered with branches to keep the water cool and fresh. Going to the waiters, the Blessed Virgin said, pointing to her Son: "Whatsoever He shall say to you, do ye" (John ii, 5). She was sure that Jesus would speak to them, for she knew that He would refuse her nothing.

The last drop of wine was now gone. What was to be done? The water-jars were being emptied, for the guests often washed their hands during the meal. Calling one of the waiters, Christ told him to fill the jars with water. The waiters filled them to the brim and then awaited further orders. "Draw out now," said Our Lord, "and carry to the chief steward" (John ii, 8).

The chief steward was the man in charge of the party. He tasted it and found it was the most

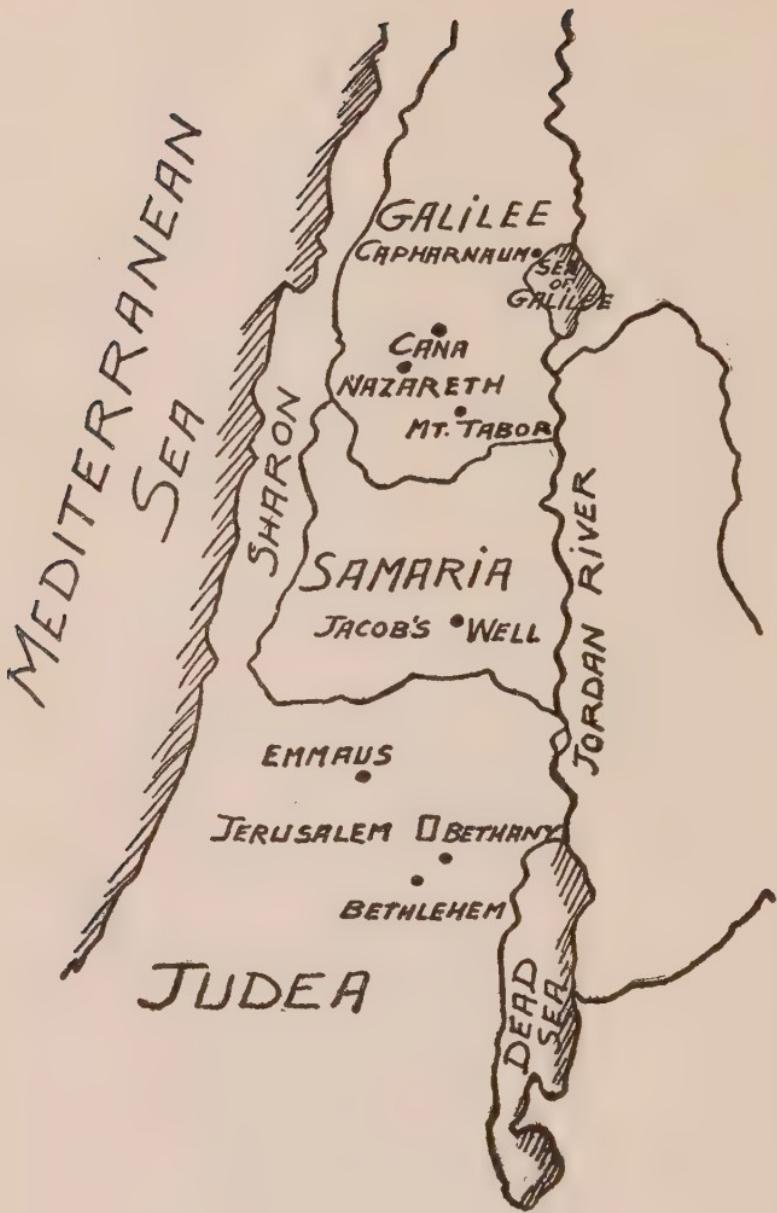
delicious wine he had ever drunk. He called out to the bridegroom: "Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now" (John, ii, 10).

The waiters hearing this and knowing that they had filled the jars with water, went to look at them and found them filled with wine. Soon the news of what had happened passed from guest to guest and all turned and looked at Christ and were filled with wonder.

This was the first "wonderful thing" or "miracle" that Our Lord did to show that He was God, and could do all things.

Questions

- (1) How old was Our Lord when He left His home?
- (2) Where did He go first?
- (3) How long did He fast in the desert? Why?
- (4) How did He get His first two disciples?
- (5) What was His first miracle?



LESSON XIV

Baptism

As the Feast of the Passover drew near, Jesus went to Jerusalem. There He performed such wondrous deeds that many were drawn towards Him and followed Him to hear His words and so were called His disciples.

Among those who heard Him was a rich and prominent Jew named Nicodemus. As a young man he had listened to Christ when He was lost for three days in the temple.

Nicodemus felt a stirring in his heart and a desire to know better how to save his soul. Yet he was timid and cowardly for he was afraid of what his friends would say if they saw him following Jesus.

One night, under cover of the darkness, he stole out of his dwelling and made his way to the poor home where he heard Jesus was staying. A gentle rap, the door was opened and Nicodemus found himself in the presence of the Master. Whilst the little household slept, he spent the night with Christ.

“Rabbi,” he began, “we know that Thou art come a teacher from God, for no man can do these signs which Thou dost unless God be with him” (John iii, 2). He did not know that Christ not only came from God, but was God. But he had probably been baptized by John and wanted to know more of the kingdom of Heaven, about which the Baptist preached. How could he get to heaven?

Jesus told him: “Unless a man be born again of water and the Holy Ghost, he can not enter into the kingdom of God” (verse 5).

This was indeed what John had said, that he only baptized with water to make men sorry for their sins, but that Christ would teach the true baptism of water and the Holy Ghost. For water alone cannot cleanse the soul, but Jesus would bring it about that, with the pouring of the water in the name of the Father and of the Son and of the Holy Ghost, the Holy Ghost would enter the soul, bringing sanctifying grace and cleansing away all stain of sin. For baptism takes away not only original sin, but also any other sins the person may have committed.

How wonderful! How easy! This was the means of getting rid of original sin that Jesus had come to bring. This was the washing or baptism of the soul that Jesus instituted to restore sanctifying grace. This was the means by which men might become the adopted children of God. This was to be the mark of a follower of Christ, his title-deed to the name of Christian.

How easy Jesus made the way to Heaven! For who cannot be baptized? That all might do so, Jesus later commanded His Apostles, saying "Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt., xxviii, 19).

Swiftly the hours sped, and as Nicodemus lingered in the doorway, the first faint streaks of dawn were showing in the east and Jesus told him that He was the Light that had come into the world that men's minds might no longer be in darkness.

Nicodemus had found what was necessary to gain Heaven and yet we do not hear of his being again with Our Lord until the time of His death.

It was the Apostles that Jesus commanded to baptize all nations and so only priests should bap-

tize. But because no one can enter Heaven without baptism, anyone may baptize when there is danger of death and it is not possible to get a priest. A little child, a Jew, an unbeliever, or a Protestant, can baptize, provided he does it in the right way and has the intention of doing as the Church teaches. This is why a Protestant minister can baptize—not because he is a minister but because anyone can baptize. But it is far better to have any Catholic baptize than a Protestant minister.

Some Protestant ministers have the right intention and baptize in the right way, whilst others do not baptize correctly and do not even believe that baptism is necessary for salvation. So when a Protestant wishes to become a Catholic and says he has been baptized, the priest cannot always tell whether he has been properly baptized or not. In this case, he gives him conditional baptism, saying: "If thou art not already baptized, I baptize thee, etc." For baptism cannot be received more than once and must be received before any other sacrament can be received.

The word *sacrament* means "something holy." It is something that has been made by Christ to bring grace to our soul. Jesus made seven sacraments and the first of them is baptism.

Some day you may have a chance to baptize a baby or even a grown person. But if the person is grown up, he must have said that he would like to be baptized, for you could not baptize him against his will.

If a person cannot be taken to church to be baptized, the priest should be asked to come to the house. If there is no time to get a priest, anyone may baptize by pouring water on the person's head

and saying whilst pouring the water: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost." This is called private baptism and if the person lives he should later be taken to church, not to be baptized again but for the ceremonies of baptism.

Baptism should never be delayed and a baby should be baptized if possible the Sunday after it is born, for babies often get sick unexpectedly and it would be a dreadful thing to let them die without baptism; for then they would die without being children of God, and heirs to the Kingdom of Heaven. It is true they will be happy, but will never see God, because they are not in sanctifying grace. It is perfectly just of God not to allow unbaptized babies to enter Heaven for they simply have no right to go there. It is only sanctifying grace that gives us that right and no one has a right to sanctifying grace. It is something extra that God gives out of His great goodness.

Never let anyone die without baptism. If the person is grown up, speak to him about it. In the case of a baby, manage to baptize it yourself, if you cannot get a priest, or if the parents do not want a priest, or do not believe in baptism—provided the child is in danger of death.

But what happens to the millions who know nothing of baptism, to those who would like to be baptized but have no one to baptize them, and to Protestants who have not been rightly baptized?

In these cases, baptism of desire or of blood will take the place of baptism of water.

Baptism of desire is an earnest wish to receive baptism and to do everything God wants us to do to save our soul. But if one cannot desire baptism

because he has never heard of it, then a great sorrow for having offended God and a strong determination to do God's will if it were known, would suffice to save his soul.

Baptism of blood is the shedding of one's blood or dying for Christ's sake.

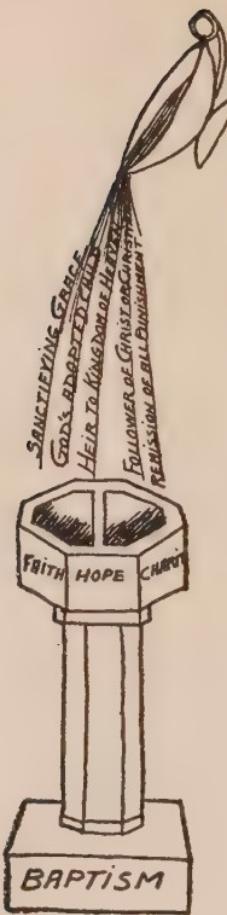
It is usual to have a godfather and a godmother, but one godparent is sufficient. The godparents promise in the child's name to renounce the devil and sin.

Only a saint's name should be given in baptism. This is called the person's Christian name, for it is the name that he receives on becoming a follower of Christ.

Questions

- (1) What is baptism?
- (2) How is baptism given?
- (3) How do you know that no one can enter Heaven without baptism?
- (4) What is baptism of desire? of blood?
- (5) Is it just that babies dying without baptism should not be allowed to enter Heaven?

I BAPTIZE THEE
IN THE NAME OF THE
FATHER
AND OF THE
SON
AND OF THE
HOLY GHOST



LET CHILDREN WRITE EFFECTS OF BAPTISM IN WATER.

LESSON XV

Sin—Death—Judgment

There is a little word of three letters that has caused all the trouble in the world—every sickness, war, famine, pain, worry, sadness—and that word is “sin.” Every bad thing we do is an actual sin. There are two kinds of actual sin, mortal and venial.

Big sins are “mortal” or “deadly” sins and we cannot keep too far away from them. They are called deadly sins because even just one of them kills the soul. Not that a soul can ever die, but a dead soul is one that has lost sanctifying grace and will go to Hell forever as soon as the person dies.

So you see that nothing is so bad as a mortal sin. It is a thousand times better to die than to commit one mortal sin, for what are a few years more or less on earth compared to burning forever in Hell?

You would not let anyone coax you into drinking a bottle of carbolic acid, because it would kill your body; so never let anyone coax you into committing a mortal sin, because it would kill your soul.

“Lesser” sins are “venial” sins, but every sin, no matter how small, is very bad, for it offends or hurts Our Lord and leaves a stain on the soul.

Have you ever sinned? How many sins do you commit in a single day? Do you say your morning prayers (if you forget them there is no sin)? How many lies do you tell in a day? Do you swear? Say bad words? Lose your temper? Disobey your parents? Do you steal things—cakes, fruit, pennies; or keep what does not belong to you? Do you cause

others to lie? Say mean things? Have bad thoughts and keep them on purpose? Do bad things? Read bad books? Miss Mass on Sunday? Eat meat on Friday? (Get children into habit of Sunday Mass and Friday abstinence before letting them know that violation is a mortal sin.)

Every one has to die. Do little children die? Have you ever known one that has? Suppose you were to die to-night. You might be struck dead by a car or an auto, or you might be taken sick and your father and mother would lean over your bed and the doctor would come. Gradually everything grows dim. You cannot see any more. Your mother's voice sounds far away. You grow very weak and then your soul leaves your body and you are dead.

At once your soul stands before God to be judged. Your guardian angel says all he can in your favor—how hard you have tried to be good, how often and how well you have prayed, the children you have taken to church, the people you have been kind to. And the devil tries to drag you to Hell by telling all the bad things you have ever done.

You see before you, in the clearest light, every thought, word and act of your whole life—sins you have forgotten all about. You look up at Christ—your first sight of Him—and when you see how good, how pure, how beautiful He is, you hang your head in shame. Nothing is forgotten, nothing is skipped over. Can you come back on earth and have one more chance? No, it is too late.

But you are not dead yet and you still have another chance. So what can you do to get ready for the Judgment? What can you do about the sins you have committed? One thing. Be sorry for them and tell them to the priest in confession. God

will never let the devil bring up a sin you have told in confession. Even if your soul is dead in mortal sins, the absolution of the priest will take them all away, give you back sanctifying grace and make you once again a child of God.

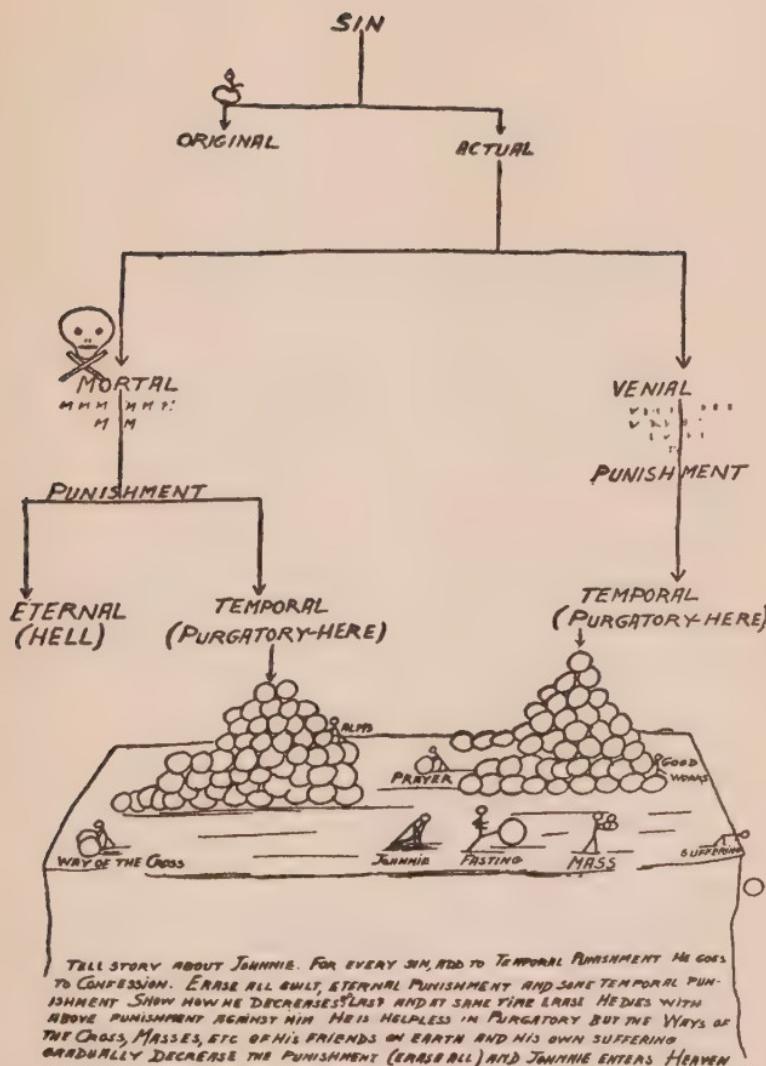
It is easy to go to confession. When you get to the sins you do not like to name, tell the priest that it is hard for you to tell some of your sins and then he will help you. If you are afraid, just say that you are. The priest hears so many hundreds of confessions and he knows what sins boys and girls commit and he will not think anything of what you say. He hears just such sins too often, no matter how bad they are. You could not possibly tell him a sin worse than any he has already heard. So be brave and make a clean breast of everything you have done. It will take only a minute and then you will be so happy and will never have to tell those sins again. No priest has ever told a sin he has heard in confession. Even if he were to meet you outside after you had been to confession to him he would never be allowed to state a single sin you had told. A sin whispered into the ear of the priest is like a pebble dropped into the sea, it is gone forever.

But though we tell all our sins, no sin will be forgiven unless we are sorry for it and make up our minds firmly to try our best not to offend God again.

Though each one is judged immediately after death, there will be a General Judgment for all at the Last Day when the end of the world has come. Every soul that has ever been created will be there reunited to its body, which God will raise from the dust into which it has fallen. Then we shall understand all God's ways during this life.

Questions

- (1) How many kinds of actual sins are there?
Name them.
- (2) What does mortal mean? Venial?
- (3) When will God judge us.
- (4) Will our bodies rise again? What is the General Judgment?
- (5) How can we get rid of our sins? What should we do if ashamed to tell some of our sins?



LESSON XVI

Heaven—Purgatory—Hell

There is a punishment for every sin we commit, no matter how small. For every mortal sin there is an eternal punishment in Hell and a temporal punishment, too; for every venial sin there is a temporal punishment, or punishment that will last for a time only and not forever.

Every mortal sin told in a good confession is forgiven and the eternal punishment is wiped out, but more or less temporal punishment remains.

Every venial sin told in a good confession is forgiven, but more or less temporal punishment remains.

You can get rid of the temporal punishment due to your sins only when your soul is in sanctifying grace. Every prayer you say, every good deed you perform when in sanctifying grace lessens your temporal punishment.

One day, perhaps very soon, you and I shall die. Then God will judge us. That will be a terrible moment. We are not afraid to sin now, as we should be, because we do not see God. We commit sin after sin and God does not show Himself, and nothing seems to happen, and so we get bolder and bolder; but not a single thought, word or deed has escaped the all-seeing eye of God, and now as we stand trembling before His judgment-seat, we must give a strict account of our entire life. There can be no hiding, no excusing. What will God's judgment be for us?

If we have not a single sin on our soul and have made up for all the temporal punishment due to our sins, we shall go straight to Heaven. What is that like? It is far beyond anything we can imagine.

Our Lord will take us in His arms and we shall be beside ourselves with joy. If He should say: "Would you like to go back to earth?" we should answer: "No, indeed, dear Lord. Nothing could make me leave Thee here. It is so wonderful and I am so happy. The most splendid dreams of my life are nothing compared to this! Oh, splendid, I never knew it could be so great! And it will never, never end! I am so glad! Dear God, how good Thou art to me! My heart is breaking with love of Thee!"

But what if you have just venial sins on your soul, or have not made up for all the temporal punishment due to your sins? Then you will go into the terrible fire of Purgatory, where you will suffer until the smallest sin and all temporal punishment are burned away. But every prayer that is said on earth for your soul lessens your temporal punishment and shortens your Purgatory. When your soul is as white as snow, your angel will come and carry you to Heaven and for the first time you will see God face to face.

I committed a sin today. Shall I burn in Purgatory for that? Yes. For all the sins I committed last year? Yes, for every one, unless they have been forgiven and all their temporal punishment has been taken away, in confession or otherwise.

Is the fire of Purgatory very great? Yes; far worse than any fire in this world. Yet by constantly saying little prayers, like "My Jesus, mercy!" we can very much shorten our Purgatory. I guess I

will say that prayer a hundred times a day if it will keep me out of Purgatory. Some people do. And do not forget to pray often for the poor souls in Purgatory, especially if you think that any of your own family is there. At the end of the world Purgatory will cease.

What will happen if I die with just one mortal sin on my soul? You will go to Hell forever. What is that like? Suppose I should take you to the brass and copper foundry and show you one of the smelting furnaces where the heat is so intense that big chunks of hard copper melt in it like snow. Suppose I should lift you up and throw you headlong into that tank of boiling, seething copper. Suppose you would have to stay there and could never burn up and could never die. That would be nothing compared to the suffering in Hell. But I could not stand it; I could not stand holding my hand in our stove at home for five minutes; I could not even stand holding my finger in the flame of a candle. Ah! But you would have to bear it and not for five minutes or five days or five years, or five hundred years, but forever and forever. Forever? Will it never end?

If this earth were a ball of solid steel and God should send a little sparrow once in a hundred years to rub it with the tip of its wing, how long do you think it would take for the earth to be worn away? Yet even then Hell would just be beginning, as it were.

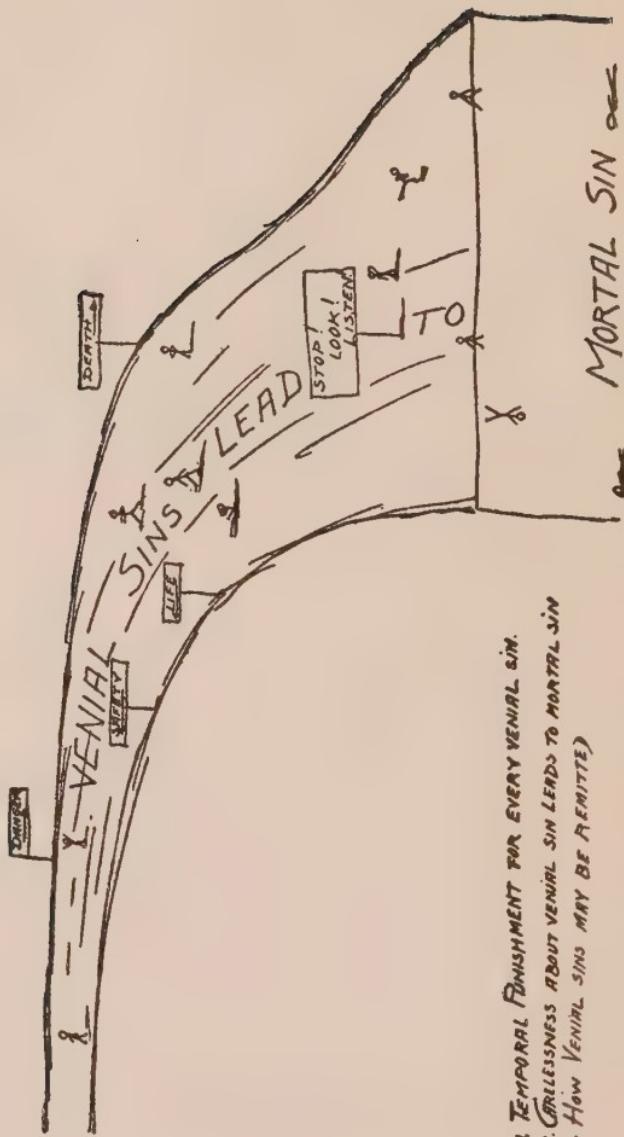
There is only one thing that can send you to Hell and that is mortal sin. I never knew it was so terrible that God had to punish it like that! Whenever I am tempted to commit a mortal sin, I will say: "Can I stand burning forever?"

Every morning we should ask Our Lord to keep us from sin that day and every night we should say three Hail Marys and three times: "O Mary, conceived without sin, pray for us who have recourse to thee," that the Blessed Virgin may keep us pure.

Questions

- (1) What is the punishment for mortal sin?
- (2) What is the punishment for venial sin?
- (3) How can we get rid of eternal punishment?
 Of temporal punishment?
- (4) What is Purgatory? When will it cease?
- (5) Will God lessen our temporal punishment because of anything we do while in mortal sin?

VENIAL SIN



1. TEMPORAL PUNISHMENT FOR EVERY VENIAL SIN.
2. CARELESSNESS ABOUT VENIAL SIN LEADS TO MORTAL SIN
3. HOW VENIAL SINS MAY BE ADMITTED

LESSON XVII

Mortal Sin—Venial Sin

We have seen that we should be more afraid of mortal sin than of smallpox or of a deadly poison. One mortal sin has caused every death in the world. If you could look into the terrible abyss of Hell and see the damned writhing in anguish and ask them why they are there, they would shout back: "Mortal Sin!" If Hell forever is the punishment for mortal sin, it must indeed be a dreadful thing!

There are just two roads leading from this world into the next. Everyone on this earth is on one or the other. You and I are on one or the other at this moment. Which is it? If we are in sanctifying grace, we are on the road to Heaven; if we are in mortal sin, we are on the road to Hell. We shall be in Heaven or Hell forever according to the road we shall be on when Death overtakes us. Which shall it be? It is for us to choose. God leaves us free. But we must live on the road on which we want to die.

Some persons say that if they are on the road to Hell, there are a great many others on it too. But if everyone they knew was on it, it would not be any safer but would still lead to Hell. Did the people on the Titanic say that they did not mind being drowned because hundreds of others would be drowned too? Do the soldiers bleeding to death upon battlefields, or men writhing in pain upon hospital cots feel comfortable because they know that thousands of others are in torture too?

But what is a mortal sin? It is breaking one of God's laws, one of His commands. He gave Adam and Eve just one commandment. They broke it and committed mortal sin. God has given us ten commandments. If we break one of them we commit a mortal sin.

To be guilty of a mortal sin, three things are necessary: (1st) The thing must be very big or serious; (2nd) We must know at the time that it is very bad; (3rd) We must make up our mind to do it any way. No sin can be mortal without these three conditions.

Thus to steal fifty dollars is a serious or grievous matter (condition 1). I know that it is a serious matter (condition 2). I make up my mind to do it anyway (condition 3). A mortal sin.

Thus I see five cents. I know it is wrong to steal it. I do it anyway. Is it a mortal sin? Why?

Thus to commit murder is a serious matter. I know it is a serious matter. I accidentally shoot a man. Is this a sin? Why?

Though venial sin does not kill the soul, it makes it weak. Just as we avoid what makes us sick, even though it will not kill us, so should we avoid venial sin. If we get careless about committing venial sin we shall most likely fall into mortal sin; whereas, if we try hard not to commit venial sin, we shall best avoid mortal sin.

Sin is the only real enemy we have and we must never get tired of fighting it, even for a single day. Life is short and we are working for a great reward. If we fight for a few years, we shall reap the benefit forever; if we get faint-hearted and give up the struggle, we shall bitterly regret it forever.

It is not so hard to keep good if we are in earnest and really want to be good. But we are too weak

to fight the devil and sin all by ourselves; if we want to win, we must beg God to help us, and He will always come to us when we ask Him.

Whenever bad thoughts come into your mind, be sure to say some little prayer, as: "Jesus, Mary, and Joseph, help me!" or "Dear Blessed Virgin, pray for me!" Then turn to some occupation and keep busy. Every time we fight against a sin, God puts by a reward for us in Heaven.

Whenever you are tempted to commit any kind of sin or whenever any one coaxes you to do wrong, stop a moment, raise your heart to God, and Our Lord will put the strength in your soul to resist, and having won the battle with His help, know that you have done something greater than conquering a city.

Be strong as steel. Be firm in doing what is right. Do not care what people will say or think. It is better to enter Heaven alone than to be buried in Hell with a host of friends.

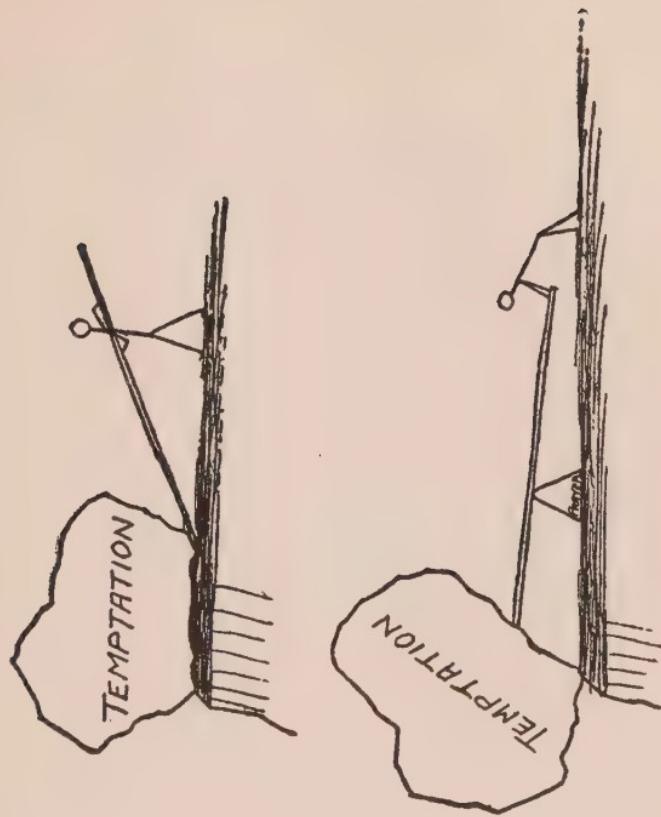
Above all, go regularly and frequently to confession. Make up your mind on what days you will go and hold to them. Find a priest to whom you can talk easily and make him your best friend and try always to go to him. No matter what difficulties you may have, tell him. Ask his advice on important matters and when you find that you are getting tired of trying to be good and of going often to confession, tell him so. The devil will have very little power over you, if you go often to confession and tell the priest everything, your temptations and difficulties.

(Recommend nightly examination of conscience.)

Questions

- (1) What is a mortal sin? Name one.
- (2) What three things are necessary to make a sin mortal?
- (3) What is a venial sin? Name one.
- (4) Why should we avoid venial sins?
- (5) What should we do when tempted to sin?

Review Temptation
in Lesson 17
Show difficulty of
overcoming it except
by prayer



LESSON XVIII

Confession

See chapters on confession in Catechism. Explain thoroughly each of five points necessary for good confession.

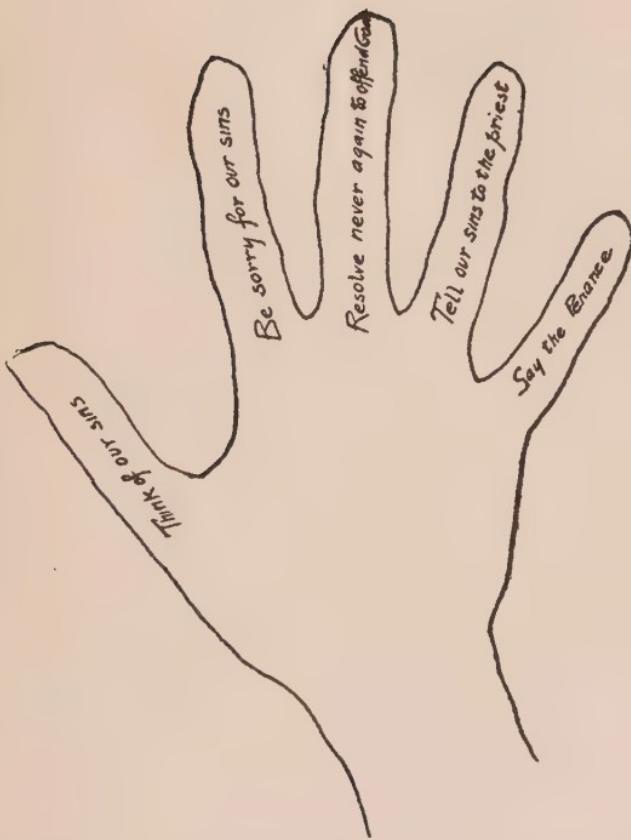
Contrition.—Say act of contrition well before going into confessional. Motives for sorrow. Purpose of amendment.

No unnecessary details but necessary circumstances.

Drill on manner of going to confession.

Take up Ten Commandments now or later as given in the Catechism.

Avoid too detailed cataloguing of sins and making too many sins mortal.



To make a good Confession five things are necessary.

LESSON XIX

The Daughter of Jairus

One day Our Lord had been teaching great crowds of people. Towards evening He sent them home and, in order to get a little rest, determined to sail across the Lake of Galilee, for the other side was a desert land. He stepped into a ship with His disciples and several small boats pulled out with them. The disciples laid their coats at one end of the ship for Christ to lie upon and, worn out, He soon fell asleep.

Suddenly a squall blew up and lashed the waves to fury. The sky darkened and the boats were driven apart. Still Christ slept on. The men were terrified. The waves were dashing over them. As they felt the boat settling, they fell at Jesus' feet and woke Him, crying: "Lord, save us, we perish" (Matt., viii, 25).

Christ stood up and raising His voice above the shrieking wind, scolded them for thinking that He would let them be drowned. How could they be afraid when He was with them? "Why are you fearful, O ye of little faith?" (verse 26). "Then He spoke to the waves: Peace, be still. And the wind ceased: and there was made a great calm" (Mark, iv, 39). All were amazed at the sudden quiet after the terrific noise of the storm. The sailors whispered to one another: "Who is this, that both wind and sea obey Him?" (verse 40).

It was morning when they reached the shore but they found no rest. A man came running towards them from among the rocks, very wild, with his

clothes in tatters, for there were devils in him who made him do whatever they wished. Many times had he been bound with chains but he broke them to pieces. Day and night he was among the graves and in the mountains, "crying and cutting himself with stones" (Mk. v, 5). Jesus said to him: "Go out of the man, thou unclean spirit" (v, 8). The devils knew that Christ was God and the man came towards Him crying: "What have I to do with Thee, Jesus, Son of the most high God? I beseech Thee, do not torment me" (Luke, viii, 28). Then Christ asked the devil his name and through the mouth of the man he said: "My name is Legion, for we are many" (Mark, v, 9). Then writhing and shrieking they begged him not to drive them out of the country.

Near the mountain was a great herd of about two thousand pigs feeding. The devils said: "Send us into the swine that we may enter into them" (verse 12). Christ said: "Go" (Matt., viii, 32), and at once the devils went and the whole herd ran headlong over the mountainside into the sea and were drowned. The herders, terrified, ran into the town and spread the news and the townsfolk hurried out and were amazed to find the terrible man whom they all knew, sitting quietly at our Lord's feet.

They were so frightened at all that had happened, and angry at the loss of their pigs, that they begged Jesus to leave. And Christ did leave. The possessed man wanted to follow Jesus, but He told him to stay and teach his people about Him.

When Christ had recrossed the lake, a man named Levi was waiting for Him to invite Him to dinner. Jesus went with His disciples. All Levi's friends were there and many Scribes and Pharisees. Even

some of John the Baptist's disciples came when they heard that Our Lord was there.

As they were questioning Jesus after dinner, a rich man named Jairus came hurrying in, with the tears running down his face, for he had only one little girl and she was dying. Falling at Christ's feet, he cried: "Lord, my daughter is even now dead, but come, lay Thy hand upon her and she shall live" (Matt., ix, 18).

Jesus arose at once, the people following Him. As he hurried along the road with the father, the crowd pressing close around Him, a poor woman, pale and thin, troubled for twelve years with an issue of blood, pushed her way through the throng, for she said to herself: "If I shall touch only His garment, I shall be healed" (verse 21). Putting out her bony hand, she caught the hem of His garment and at once felt that she was cured.

She was slinking away when Jesus stood still and said: "Who hath touched my garments?" (Mark, v, 30). "Master!" said Peter, one of the Apostles, "the multitudes throng and press Thee, and dost Thou say: Who touched Me?" and Jesus said: "Somebody hath touched me for I know that virtue is gone out from me [that is, someone has been cured] (Luke, viii, 45-46). And looking into the crowd, Christ's eyes rested upon the poor woman. She, trembling, came and fell at His feet and told all of them what had happened. Jesus said kindly: "Be of good heart, daughter, thy faith hath made thee whole" (Matt., ix, 22).

Just then a servant, all breathless, came running to Jairus, saying: "Thy daughter is dead; why dost thou trouble the Master any further?" (Mk. v, 35). Jesus seeing the great grief of the poor father, said:

"Fear not; believe only and she shall be safe" (Luke, viii, 50).

On reaching the house, they found it filled with friends, crying and wailing and getting the little body ready for the burial. Christ said: "Weep not, the maid is not dead, but sleepeth" (verse 52).

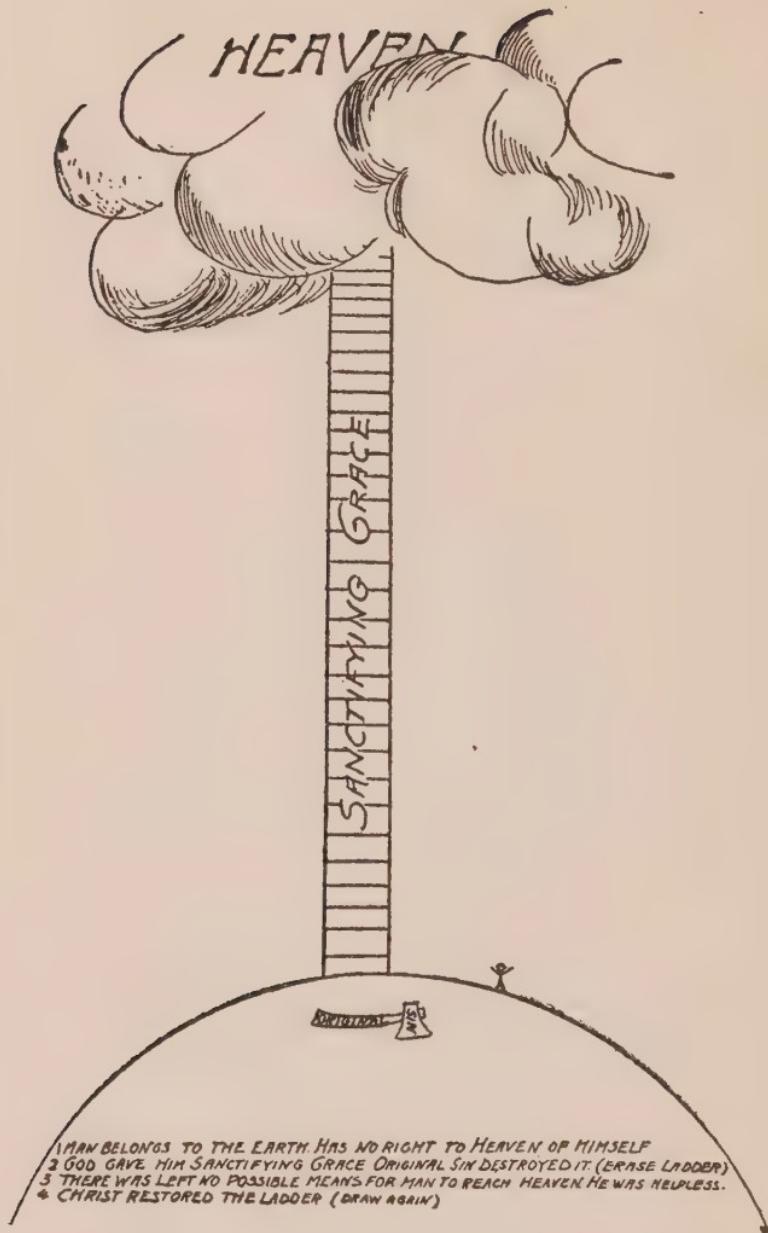
All the Jews laughed, for they were sure she was dead. Our Lord knew she was dead, too, but it was as easy for Him to wake her from death as to wake her from sleep. Then He made all leave the room except the father and mother and three of His Apostles. Going up to the little dead body, He took the cold hand in His, saying: "Maid, arise!" (verse 54).

The eyelids quivered and opened, the flush of health came into the pale cheeks, the lips grew red and the little girl got up and began to jump around and run, for she was scarcely twelve years old. Her father and mother held her tight in their arms and were wild with joy. Then Our Lord told them to give her something to eat.

Jesus left at once and started for His own home in Nazareth. But the news of these wonders spread through all the country.

Written Exercise

Pick out one incident and relate it in the best language possible, perhaps in verse.



LESSON XX

The Loaves and Fishes

Little by little Christ chose from the number who followed Him, twelve men who became His dearest friends. They ate with Him, slept with Him, and watched all He did. They came to be called the twelve "Apostles" or "Messengers" of Christ, for He sent them into different towns to preach to the people. He made Simon, whose name he changed to Peter, the head of them all, although John was perhaps His favorite. John the Apostle was a different John from John the Baptist.

One day the twelve got into Peter's boat with Jesus and started across the lake to have a nice day by themselves on the other side. But as they neared the shore they saw a crowd that had walked around the lake to meet Him. They had carried with them all their lame and sick and blind and deaf.

The Apostles were dreadfully disappointed, for instead of a day of rest, alone with Jesus, they saw before them a day of hard labor. They did not want to make a landing there but Jesus said that He must cure those that were sick. He stepped out of the boat and at once the crowd pressed about Him. They fell on their knees and clung to Him and kissed the hem of His garments; they seized His hands and pressed them to their lips.

He rested His sacred Hands so gently upon their heads. The children He took in His arms and held to His heart. Every one was cured. They shouted and cried with joy.

Then Jesus sat on a low hill and they gathered around Him, sitting in the long grass. Some went close to Him and whispered to Him their sins and troubles. He spoke to them and they came back with a happiness they had never known before.

The afternoon was drawing to a close and they had had nothing to eat all day. Where could they find anything there in the fields? Jesus said that He could not let them go home like that for they might faint on the way. One of the Apostles answered that it would be impossible to go into the town and buy food for so many thousands. Then Andrew, the brother of John, said; "There is a boy here that hath five barley loaves and two fishes; but what are these among so many?" (John, vi, 9). However, he spoke to the little boy and he walked up to Our Lord and gave Him all he had.

Jesus took the little loaves and fishes in His hands, looked up to Heaven, blessed them, broke them, and told the Apostles to pass them to the people. They did so and the bread and fishes never gave out. They urged the people to eat all they wished and when that vast crowd had finished, twelve baskets full of pieces were gathered up—at least twelve times as much as there was to begin with.

The people were amazed and saw that Jesus must be God. They pressed round Him and asked Him to be their King, the King of the Jewish nation, instead of the king they had. This made the Apostles glad and the crowd broke out in blessing Christ and shouting: "Hosanna!"

But Jesus would not listen to their wish and told the Apostles to get into Peter's boat and sail back across the lake. They did not want to go but they

had to. Jesus then sent the people home. It was growing dark and He remained alone to pray. He thought of each of us that night. We were always in His mind for He had come to teach and save each one.

As night came on a frightful squall blew up. The wind shrieked and huge waves washed over the little boat out on the lake. They took down the sails and tried to bale the water out. They thought every moment that they would be drowned.

Jesus knew all, arose from His prayer, went down to the shore, gathered up His garments and walked on top of the waves. As the moon broke through the clouds, the Apostles saw a white Figure coming toward them. They were afraid, thinking it must be a ghost. Then they heard the voice they knew so well: "It is I. Be not afraid" (verse 20).

What a relief! Peter called out: "Lord, if it be Thou, bid me come to Thee upon the waters." And He said: "Come" (Matt., xiv, 28, 29). Immediately Peter jumped from the boat and walked on the waves. The others leaned forward, watching in astonishment, for he did not sink. But seeing the wind strong he was afraid; and then he began to sink and he cried out, saying: "Lord, save me!" (verse 30). Jesus leaned down, grasped his hand, and together they walked to the boat.

Suddenly the storm went down and they found themselves near land. But there the same crowd was again, waiting. Jesus told them that they were waiting for Him because He had given them bread to eat, and that they ought not to work for bread that would not last, but for the true bread that He would give them, which if they ate they would one day be in Heaven forever. "I am the Bread of life.

Your fathers did eat manna in the desert, and are dead. I am the living Bread which came down from Heaven. If any man eat of this Bread, he shall live for ever; and the Bread that I will give, is My Flesh for the life of the world" (John, vi, 48, 49, 51, 52).

The Jews began to grumble and muttered to one another: "How can this Man give us His Flesh to eat?" (verse 53).

Jesus knew what they were saying and He cried out: "Except you eat the Flesh of the Son of man, and drink His Blood, you shall not have life in you [that is, you shall not go to Heaven (verse 54).]

"He that eateth My Flesh, and drinketh My Blood, hath everlasting life: and I will raise him up in the last day. For my Flesh is meat indeed: and my Blood is drink indeed. He that eateth my Flesh, and drinketh my Blood, abideth in Me, and I in him" (verses 55-57).

Oh, they should have known Jesus better. They should have known that whatever He said was true, whether they understood it or not. They should have known that there was nothing He could not do. Did they understand how He had fed them the night before with five little loaves and two fishes? No, but they knew that He had done it, for they had seen it.

Why did they not say that they did not understand how they could eat His Flesh but that they believed it just the same? Why did they not ask Him to explain? No; they talked together for awhile. Then they all turned and went away and never walked again with Jesus, their best Friend, Who is God, and Whom they had asked to be their King.

Only the Apostles were left. Jesus turned to them and asked them whether they would leave Him too,

for they could not stay with Him unless they believed everything He taught. They answered: "Lord, we do not understand either, but we cannot expect to understand everything; we know that Thou canst give us Thy Flesh to eat and Thy Blood to drink, because Thou canst do all things."

Questions

- (1) Where did Jesus and the Apostles go to have a day of rest?
- (2) Whom did they find there? How did Jesus spend the day?
- (3) How did Jesus feed that immense crowd?
- (4) What great promise did Jesus make the next morning?
- (5) What did the people do? What did the Apostles say?

LESSON XXI

The Last Supper

About one mile from Jerusalem was the little town of Bethany. Here two sisters lived with their brother, Lazarus. They were Christ's great friends. Mary was very beautiful, but she had been very bad until one day she entered a certain house in which Jesus was having dinner. She threw herself at His feet and washed them with her tears as she wept for her sins, and dried them with her beautiful long hair. Before she left the house, Jesus had made her soul as white as a lily.

One day Lazarus got very sick and his sisters saw that he was dying and Christ was far away teaching and healing. They sent a messenger, saying: "Lord, he whom Thou lovest is sick" (John xi, 3). They knew that would be enough to touch His heart. But Jesus stayed where he was two days longer and then said: "Lazarus our friend sleepeth; but I go that I may awake him out of sleep" (verse 11). The Apostles said: "If he sleep, he shall do well" (verse 12). Christ meant by *sleep* that he had died, but as they did not understand, He said: "Lazarus is dead" (verse 14). Yes, Lazarus was dead and when they reached Bethany, he had been buried four days.

When the sisters, Martha and Mary, saw Jesus coming they ran to Him and said: "Lord, if Thou hadst been here, my brother had not died" (verse 21). Jesus said: "Where have you laid him?" (verse 34). They led the way and a crowd of their friends

went with them to the grave. Jesus cried and the Jews said: "Behold how He loved him!" (verse 36).

Christ called out: "Lazarus, come forth" (verse 43). There was a stirring inside the grave and Lazarus came out, all in his burial clothes, strong and well. Oh, the joy of his sisters! The Jews spread the news far and wide.

Some weeks later, Christ started for Jerusalem and crowds gathered to see Him, for they wanted to see the One Who had brought Lazarus back to life. It was Sunday. Our Lord rode on an ass and the people threw their coats before Him and waved branches of the palm-tree and sang: "Hosanna, blessed is He that cometh in the name of the Lord" (Mark xi, 9).

Jesus knew that He was going to His death and that in five days He would be killed. Yet He longed to die, for by His death He would make up for Adam's sin, our sins, and open Heaven for you and me.

Jerusalem was crowded for the feast of the Passover and every year since He was twelve years old Our Lord had come to celebrate it.

The next two days He spent in the temple, going towards Bethany at night, for the Jewish priests were jealous and wanted to kill Him and tried to make the people hate Him. But the children watched Him cure the blind and the lame and sang at the top of their voices: "Hosanna to the Son of David!"

During the feast of the Passover, every family ate a lamb, roasted whole, not a bone broken, a stick through the breast holding out the forelegs, so that the body was in the shape of a cross. It was eaten with unleavened bread, wild lettuce and parsley.

On Thursday, Peter and John went into Jerusalem to the house of one of Christ's friends and prepared a large room, for that night Jesus would eat the lamb of the Passover with them.

A table in the shape of a half-circle was in the centre of the room; around it were sofas or couches. John fixed his place next to Our Lord's. Lamps threw a soft light.

Towards evening, Jesus with the other ten walked towards the house. For a long time Judas, one of the twelve, had known how the priests hated Jesus and wanted to kill Him, if they could seize Him without the people's knowledge. So he planned to lead them to Our Lord some night when He was alone. He now slipped away from the others unnoticed and rushed to find the Jewish priests.

They came together quickly to hear what he had to say. He told them how he was tired of following the Master; how he never got time to rest; how Christ was always promising them riches in Heaven but that he wanted them now, he wanted to see them; how Jesus talked of bearing suffering and he wanted to be at ease. Finally he told them that he would betray Jesus and sell Him, if they would pay enough. After some words, the sum was fixed at thirty pieces of silver (about \$13.00).

Judas then told them of the garden where He heard Christ say He would go that night after supper. He said the Apostles would be asleep, there would be a full moon and at midnight he would meet them at the gate.

They asked how they would know Him. Judas answered: "Whomsoever I shall kiss, that is He, lay hold on Him, and lead Him away carefully" (Mark, xiv, 44).

Then he snatched up the money, poured it into his money-bag and hurried off to join the Apostles. Just as they were going into the supper-room he caught up with them, and tucked his bag up his loose sleeve so that they would not notice how full it was.

Christ knew all that had happened and tried to catch Judas' eye and make him sorry. But Judas kept his eyes turned away. If only he had gone up to Our Lord and whispered to Him what He had done, told Him how sorry he was and that he would spend the rest of his life trying to make up for his awful sin! But no; he hardened his heart and kept away. All took their places on the couches and ate the supper.

John, the youngest, asked Jesus what was the meaning of the Paschal Lamb. Jesus told them that it was in memory of the roasted lamb the Jews ate at God's command fifteen hundred years before, the night Moses led them out of Egypt; that the unleavened bread was made that night because they had no time to put in yeast and wait for it to rise; that God had also commanded them to sprinkle their door-posts with the blood of the lamb and that that night the destroying angel had entered only those houses whose doors were not sprinkled and had killed the oldest child.

But the Paschal Lamb was only to last until the great sacrifice of Jesus, the Lamb of God. All other sacrifices were only the shadows or types of His sacrifice on the Cross. This was why the lamb had been roasted in the shape of a cross and as the Jews had been saved by the blood of the lamb so we are saved by the Precious Blood of Jesus.

It was Our Lord's last supper. He knew that the

next day He would be dead and the thought made Him very sad. He arose, and kneeling in front of each Apostle, washed his feet. He came to Judas, looked up into his face and tried to make him sorry, so that He could forgive him. But Judas turned away. Another chance was gone. Christ sat down again, tired and sad. The Apostles noticed it and Jesus said to them: "One of you is about to betray Me" (Matt., xxvi, 21).

They could not believe it. They were terrified. Not one of them, His dearest friends! Each cried out: "Is it I, Lord?" (verse 22). Judas grew frightened and lest they should notice his silence, asked like the others: "Is it I, Rabbi?" (verse 25). Christ said to him so that the rest could not hear: "Thou hast said it" (verse 25). If the others had known it was Judas they would not have let him live to do it.

That night Jesus treated them as His dear friends and they noticed the difference in His manner—they felt He was about to do something extraordinary—they watched in silence. Then Jesus took some of the unleavened bread left on the table, raised His eyes to heaven, blessed it, broke it (where had they seen Him do that before? The day He fed the five thousand with the five little loaves and fishes), and said: "Take ye and eat. This is My Body" (verse 26). Like a flash they remembered His promise to give them His Flesh to eat. As far as they could see, it looked like bread but they knew that it was not, that it was His Body. With what reverence they ate His sacred Flesh and received Him into their hearts!

Whilst they knelt with bowed heads, they heard His voice again, for taking the cup of wine, mixed with water, He blessed and gave it to them, saying:

"Drink ye all of this, for this is My Blood of the new testament which shall be shed for many unto the remission of sins (verses 27, 28). Do this for a commemoration [in memory] of Me" (Luke xxii, 19). Oh, the Precious Blood of Christ! They drank. It tasted like wine, but they knew it was the Blood of Christ!

This was their First Communion.

Questions

- (1) What is the meaning of Palm Sunday?
- (2) Who is the real Lamb of the Pasch? By Whose Blood are we saved? Why is Jesus called the Lamb of God?
- (3) When did Jesus change bread and wine into His Body and Blood?
- (4) How did Jesus change bread and wine into His Body and Blood?
- (5) What does it mean to make your First Communion?

LESSON XXII

The Passion

When the Last Supper was over, Judas was missing. Christ and the eleven sang a hymn and then left the house, which was outside the city of Jerusalem. They crossed a little brook and went into a large garden filled with olive trees. The Apostles were tired, stretched themselves upon the grass and soon fell asleep. Jesus left them, and throwing Himself on His knees, began to pray.

The agony of death was on His face. He had told His heavenly Father to strike Him for the sins of the world and to let us, the real sinners, go free. All the vile sins of mankind crowded round Him, touched Him, pressed upon Him. Their loathsome weight bore Him down and crushed Him to the ground. He fell upon His face. He shuddered. The very blood was forced through the veins and trickled down His body to the ground. For three hours He prayed in the anguish of death.

At midnight Judas came to the garden-gate with a band of men carrying lanterns, clubs and ropes. Jesus arose to meet them. The Apostles woke up and followed. Judas came straight to Jesus, rested his hands on His shoulders and kissed Him. The men came up, seized Our Lord and dragged Him away. The frightened Apostles fled.

They led Jesus to their judge, Pontius Pilate, and tried to force him to put Jesus to death. But he would not do so for he could find nothing wrong that Jesus had done. They dragged Him from court to court. Day was now breaking and the crowds

were gathering. Would the people He had cured come and save Him?

The Jewish priests went in and out among the crowd, arousing, promising, threatening, forcing the people to ask for His death. Pontius Pilate got afraid and said that they might scourge or whip Him. They dragged Him away, tore off His clothes, tied Him to a pillar, and with long whips lashed His body till the flesh was torn and the blood poured out. From head to foot He was bruised and cut and dripping with blood. They threw a garment over Him, made Him sit down and twisting a crown of long sharp thorns, pressed it deep into His head. The blood gushed from His eyes and ears and mouth.

Then they dragged Him back to Pilate and still the crowd roared out: "Nail Him to a cross! Crucify Him!" What had He ever done to them but kindness? Pilate, knowing it was wrong, said: "Do as you like!"

They brought a heavy Cross, laid it on His poor torn shoulder, forced Him to drag it through the streets, out of the city, up the hill called Calvary. Here they jerked off His clothes, the torn flesh came with them. The blood ran anew. They laid Him on the Cross and ran a huge nail through His hand, fast into the wood. The blood spurted forth. His body quivered with pain. Then the other hand, then the tender feet. The nails held Him tight to the Cross. Oh, the pain when the weight of His body pulled from the nails as they raised the Cross into the air. They let it fall into the hole dug for it, they packed the earth around it till it stood secure. They laughed and jeered and told Him to come down if He was God.

At last the Jews grew tired and went home. The Blessed Mother, Mary, the sister of Lazarus, who had been so bad, and John, the Apostle, gathered around the foot of the Cross. What a sight for His Mother! She could do nothing for Him. The afternoon wore on. For nearly three hours He had hung there. He could not live much longer. His body grew whiter and whiter. The blood was hardening round His eyes and nostrils and on His lips. His body trembled with pain. His head and hands and feet burned and throbbed. Yet He thought of you and me and how He was saving us from Hell. At last He raised His head, rested His swollen eyes on His dear Mother, gave one loud cry: "Father, into Thy Hands I commend My Spirit" (Luke, xxiii, 46). His head sank. He was dead.

We were saved! Heaven was opened! Christ had bought for us by His death, Baptism, Confession, Holy Communion, everything that will take us to Heaven.

Christ's soul descended at once into Limbo to tell the souls who were waiting there that Heaven was opened and they were saved. This was not the Limbo to which unbaptized babies go.

Out of love for Him Who died for us on Friday, we do not eat meat on that day. Is this much in comparison with what He did?

Questions

- (1) Which of the Apostles betrayed Our Lord?
- (2) What Roman judge allowed Him to be put to death?
- (3) On what day did Christ die?
- (4) How were we redeemed?
- (5) Why do we not eat meat on Friday?

LESSON XXIII

The Resurrection

Late Good Friday afternoon the dead body of Christ still hung upon the Cross. Three or four of His friends reverently unfastened His hands and feet, stiffened round the nails, and laid Him in His Mother's arms. Carefully they loosened the ugly crown from His pierced head. When all was ready they bore Him to a place in a garden nearby. There they laid Him within a huge rock and filled the entrance with an immense stone. His Mother went home with St. John. What a night they passed!

The next day was the Sabbath. They spent it weeping and thinking of His bitter sufferings. How dreary it was without Him!

The Jewish priests rejoiced that He was dead. They thought that at last their troubles were over. But suddenly they remembered that one day the people had asked Our Lord to prove to them that He was God. Jesus had told them that the great proof would be His rising from the grave the third day after His death. They were afraid the Apostles would steal away His body and tell the people He had come alive. So day and night they set a strong guard of Roman soldiers around His tomb.

Early Sunday morning the soul of Jesus left Limbo, entered His body, and all glorious and beautiful, He rose through the solid rock. Then an angel came down from Heaven and rolled back the stone from the mouth of the grave. The terrified soldiers

ran back to the city, to those who had hired them, and told them what had happened and of the empty grave. The priests hushed them up with money and bade them tell the people that while they were asleep the Apostles had stolen away the body.

Early the same morning Mary Magdalene and two other Marys went to the garden to put sweet perfumes on the body of Jesus. They found the stone rolled back and looking in they saw an angel sitting at the foot of the open grave, but the body was gone. They were frightened. The angel said: "Be not affrighted; you seek Jesus of Nazareth, Who was crucified! He is risen, He is not here" (Mark, xvi, 6). They scarcely understood and two of them ran to tell the Apostles, but Mary Magdalene cared only for Jesus and sat down by the grave and cried.

Soon through her tears she saw someone coming towards her. She thought it was the gardener and wondered whether he knew where our Lord's body was. So she went towards Him and said: "Sir, if thou hast taken Him hence, tell me where thou hast laid Him and I will take Him away" (John, xx, 15). He said one word: "Mary" (verse 16). She saw it was Jesus and fell at His feet, crying: "Master" (verse 16).

That afternoon the Apostles, not believing that the women had seen Him, were all together (except Thomas), with the doors and windows locked for fear of the Jews. Suddenly without opening door or window, Jesus stood among them. They were afraid. They knew He had died and thought this must be a ghost. But He talked with them, showed them His pierced hands and feet, the very same that had been nailed to the Cross; told them to take hold of Him, that a ghost had not flesh and bones as they

could feel that He had; asked for something to eat and ate with them a piece of broiled fish.

Then He breathed on them and said: "Receive ye the Holy Ghost: Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained" (verses 22, 23).

After that He appeared to them again and again, telling them what they should do when He had gone to Heaven and commanding them to baptize every one in the name of the Father and of the Son and of the Holy Ghost.

Sometimes He joined them as they walked along the road. Once He went to supper with two disciples and whilst they were at table, He changed bread into His Body and Blood and gave them Holy Communion. Again they were out fishing and, when they landed, they found Christ waiting for them on the shore with a nice hot fire all ready and a fish broiling on the coals.

After forty days, on a Thursday, He led them to the top of a mountain and blessing them for the last time began to rise slowly into the air. They strained their eyes, watching, even after a cloud hid Him from their sight. Then an angel came and told them to stand idle no longer, but to go back to Jerusalem, for Jesus had told them to wait there until He sent them the Holy Ghost.

Jesus took with Him into Heaven all those who had been waiting in Limbo to be saved.

If one of you were dying could he say that in three days he would come back to life and keep his word? Who only could do this? So Christ proved that He was God by keeping His promise and rising from the grave on Easter Sunday. That all might be sure of His Resurrection, He stayed on earth for

forty days and was seen at one time by five hundred persons.

Ascension Thursday is a holy day of obligation.

Questions

- (1) What is the strongest proof that Jesus is God?
Why?
- (2) On what day did Jesus enter Heaven? How long after Easter?
- (3) Who entered Heaven with Jesus?
- (4) How must we keep Ascension Thursday?
- (5) On what day did Jesus give the Apostles the power to forgive sins?



LESSON XXIV

The Sacrifice of the Mass

Let us recall what a sacrifice is. It is the offering of a victim to God alone. The victim must be destroyed, as killed, eaten or burned. There were no sacrifices before sin had been committed, but sin merits punishment and can only be made up for by pain. Hence the suffering of the victim.

Sacrifices were offered to God to make up for sin, to thank Him for His blessings, to show Him honor, and to obtain His favor.

He who offers a sacrifice is a priest. That on which the victim rests is the altar.

The blood of sheep and of goats has no value in itself. In olden times God accepted the sacrifices of animals because they were a picture or type of the sacrifice of Himself that Christ would offer when He would shed His precious blood on the altar of the Cross.

The greater the victim the greater the sacrifice. Therefore, when Our Lord offered Himself on the Cross, His sacrifice was priceless, of infinite value, for God was the victim. He was also the priest, for He freely offered Himself. He made up to His heavenly Father for all our sins, gave Him thanks equal to His favors, infinite honor, and won for us every grace.

Since then no other sacrifice has been offered, for it would be useless now. But every day Christ offers Himself on the altar in sacrifice to His heavenly Father as He once did on the Cross.

This sacrifice of Christ on the altar is called the

Sacrifice of the Mass. It is the same sacrifice as that of the Cross for as Christ was both priest and victim on the Cross, so is He both priest and victim in the Mass. Only the manner of offering is different, for on the Cross Christ was really slain and shed His blood, but He can die no more nor shed His blood again.

On the Cross His death was caused by the separation of His body and blood; in the Mass the separation of His body and blood is represented by the separate changing of bread into His body and of wine into His blood, so that His body and blood would again be separated if it were possible. The words, "This is my body," said over the bread, of themselves change the bread into Christ's body only, but the blood is present because it cannot be separated from His body. And the words, "This is my blood," said over the wine, of themselves change the wine into Christ's blood only, but the body is present because it cannot be separated from His blood. Thus the separation is only represented, for our Lord is truly present—body, blood, soul and divinity—both under the form of bread and under the form of wine.

The Last Supper was the first Mass. Christ offered Himself in sacrifice when He changed the bread into His body which would so soon be slain upon the Cross, and the wine into His blood which would so soon be shed to take away our sins.

Then it was that He gave His Apostles the power to offer the same sacrifice of Himself when He said: "Do this in memory of Me." At that moment they were made priests, received the sacrament of Holy Orders. Through the Apostles this same power to offer the Sacrifice of the Mass has come to every priest in the Catholic Church.

The three principal parts of the Mass, as of the Last Supper, are the Offertory, the Consecration, and the Communion.

At the Offertory the priest offers to God the large altar-bread on the paten and the wine in the chalice.

At the Consecration the priest changes the large round piece of bread (and, if needed, a number of small pieces in the gold cup called the *ciborium*), and the wine in the chalice, into the body and blood of Christ.

The word "host" means "victim," so that what looks like altar-bread but is really Our Lord, we call the sacred host or victim.

At the Communion, the priest consumes or eats the victim; that is, receives the sacred host and drinks the precious blood. And each person who goes up to the railing and receives our Lord or the sacred host, receives the whole of Christ. This receiving of the body and blood of Christ is called Holy Communion.

The changing of bread and wine into the body and blood of Christ is called Transubstantiation. This big word is made up of two smaller ones: *trans*, meaning "across," and "substance." But what does substance mean? That is not so easy to explain.

Let us be philosophers for a few minutes and study about substance and accidents. Whatever we can see, hear, smell, touch or taste in anything is an accident. Here is a piece of paper. Tell me some of its accidents. When you look at it, what do you see? Yes; its size, its shape and its color. If you touch it what do you feel? Its smoothness and hardness. Strike it, you hear the sound. All these are accidents.

But where is its substance? Can you not see it?

No, indeed, you cannot. Not even if you look for it with a magnifying glass. Then where is it? It is hiding beneath the accidents and holding them together. The accidents could not exist without it or away from it. Could you come here and, leaving the paper, go back to your place carrying with you its shape or its size or its color or any of its other accidents?

But you can very easily change the accidents. If you were to spill ink on the paper, which of its accidents would you change? Would it still be the same paper? Why? Because the substance is the same. So you see the substance of a thing is what makes the thing what it is. The substance of this paper is what makes it paper and keeps it from being a pencil or a pen or anything else. But should the substance of the paper be changed, there would no longer be any paper.

We constantly change the accidents of things. The wood of this pencil once grew in a tree but the accidents of shape and color have been changed. The wool in your coat once grew on some animal's back. The accidents have been changed but not the substance of the wool.

God can do all things. He has made all things out of nothing. How easy for Him to change one substance into another. At the marriage feast at Cana, our Lord changed the water in the stone jars into wine. Both substance and accidents were then changed. He can as easily change one substance into another without changing the accidents.

At the Last Supper, when Jesus said: "This is My body," the substance of the bread was changed into the substance of His body. But He did not change the accidents of bread. These remained, although

not a particle of bread was left. And when He said: "This is My blood," the substance of wine was changed into the substance of His blood. The accidents of wine still remained though not a particle of wine was left.

Jesus then is present in the Holy Eucharist, whole and entire, both under the appearance or accidents of bread and under the appearance or accidents of wine; but the accidents of His body and blood are not present, else we should see Him on the altar after the Consecration.

Transubstantiation then means the changing "across" of the substance of bread and wine into the "substance" of the body and blood of Christ.

Questions

- (1) Why do we no longer sacrifice animals?
- (2) What is the Mass? When did the Apostles receive the Sacrament of Holy Orders?
- (3) How is the Sacrifice of the Mass the same Sacrifice as that of the Cross?
- (4) What are the three principal parts of the Mass? Explain each.
- (5) What do you mean by Transubstantiation?

*THE VICTIM IS OFFERED
(OFFERTORY)*

We offer unto
Thee, O Lord,
With a heart of Sorrow.

Receive O God, ^{IN}
this immaculate
Host.

*THE VICTIM IS CONSUMED
(COMMUNION)*

May the Body &
Blood of Our Lord Jesus Christ
be a sacrifice unto my soul
unto life everlasting.

May the Blood
of Our Lord
Jesus Christ preserve my soul
unto life everlasting

THE MASS IS THE UNBLOODY SACRIFICE OF THE BODY AND BLOOD OF CHRIST

LESSON XXV

The Mass

(1) Explain with pictures what is required on the altar for Mass.

(2) God gave very exact commands to Moses, telling him how the Jewish priests should dress when offering sacrifices. With how much greater care should our priests dress when offering the Sacrifice of the Mass. Priests are set apart from the rest of men and should have a special dress when performing their sacred duties. Our sailors and soldiers have a special dress, kings wear royal robes on state occasions, etc.

(3) Explain with pictures the sacred vessels, chalice, paten, etc.

(4) When we ask a priest to offer his Mass for our intention or for a soul in Purgatory, it is customary to make an offering of a dollar. It is our duty to support the priest, for he depends upon us as he lives for us. But we can no more pay for a Mass or buy a Mass than we can buy God.

(5) In the first days of the Church, Latin was the language most widely spoken and was the language of Rome where the Popes have ever lived. When a priest from Rome went to preach the Gospel, he carried with him the Latin language. Thus the Mass and many books on church matters came to be written in Latin and the Church still uses the same language. It has two great advantages: (1st) The Latin language never changes like the English, or German, or French, or any other language that people use in every-day life. Consequently any one

who knows Latin knows exactly what has always been the meaning of the Church about matters we must believe, and there is no danger of the words of the Mass changing or losing their meaning.

(2nd) When the bishops of the Church are called together for any important matter, they can understand one another in Latin, though they could not understand one another's own language. When the Pope writes to bishops all over the world, he does so in Latin and they understand him. As for us, we have the translation of all the prayers in our own language in our prayer-books. In Greece and Armenia and other eastern countries the people never spoke Latin and have always said Mass in their own language and the Pope lets them do so still.

Illustrations of the Real Presence

Transubstantiation

God has given us the power of changing the bread we eat into our body and blood. (Assimilation.)

Has He not also the power to change bread into His own body and blood? (Transubstantiation.)

Invisibility

If I tell you there is an electric current running through a certain wire, you believe it though you cannot see it. When Christ tells us that He is present under the appearance of bread, we believe it though we cannot see Him.

If the wire is destroyed, the current ceases. If the accidents of bread are destroyed, Christ's presence ceases.

Indivisibility

If I break a bar magnet in two, the whole magnetic strength of the bar is in each piece. If the priest breaks the sacred host in two, the whole of Christ is present in each piece.

Multiplication

See Vaughan, "Thoughts for all Times."

If I say the word BREAD, each of you receives the word. I say only one word, yet each of you, no matter how many you are, receives not a fraction of the word but the whole word.

There is only one Christ yet no matter how many receive Him in Holy Communion at the same time, each receives the whole Christ.

The Mystery of Faith

When we watch the sun, our eyes tell us that it moves from east to west. But science says it is the earth and not the sun that is moving and we believe science rather than our eyes.

When we look at the sacred host our eyes tell us that it is bread. But faith says it is not bread but the body and blood of Christ. And we believe faith rather than our eyes.

Questions

- (1) How should the altar be arranged for Mass?
- (2) Why should a priest wear vestments?
- (3) What is a ciborium? chalice? paten?
- (4) Why is Latin the language of the Church?
- (5) Is Mass said in any language other than Latin?



THE SACRIFICE OF THE MASS IS THE SAME SACRIFICE AS THE SACRIFICE OF THE CROSS

LESSON XXVI

The Blessed Sacrament

The Sacrament of Christ's Body and Blood under the form of bread and wine is called the Holy Eucharist, or the Blessed Sacrament. And Our Lord lives in the tabernacle today as truly as He did in Judea 1900 years ago.

If we were to go to church now and walk up the altar-steps and the priest were to unlock the tabernacle-door and draw aside the little silk curtain within, we should find a ciborium holding the sacred hosts and a lunula or glass case containing one large sacred host.

The sacred hosts in the ciborium will be received by the people in Holy Communion and the large sacred host in the lunula is used at Benediction and will be received some day by the priest after his own Communion, when he will replace it by a newly consecrated host. The sacred host in the lunula is changed about every two weeks.

Thus Jesus in the Blessed Sacrament lives on our altars. In the Jewish temple at Jerusalem a beautiful curtain separated the sanctuary or Holy Place from the part in which the people prayed; in our churches the railing separates us from the sanctuary. In the temple a second curtain cut off the Holy of Holies from the sanctuary. In the Holy of Holies, beneath a magnificent tent or tabernacle, rested the ark, a box of cedar wood covered with plates of pure gold and holding the Ten Commandments; on our altars, within the tabernacle, is a ciborium of gold which holds not the Ten Commandments, but the God Who gave them. How much greater are our

churches than the wonderful temple King Solomon built!

Before the altar hangs the sanctuary lamp whose tiny flame tells us that Jesus is there. How often He is left alone save for that little light and the countless angels who worship Him unseen by us. Could we not stop in even for a moment, every time we pass a church? Or could we not go a few blocks out of our way so as to pay Him a little visit every day? If we do not feel like saying prayers, let us kneel at the altar-railing and fixing our eyes on the little tabernacle-door, just think of Christ and of His great love for us.

It is because Christ is on the altar that we "bend our knee" or "genuflect" on entering and leaving the church and that we bow when we pass a church. In doing this it is well to say a little prayer, as

O Sacrament most holy, O Sacrament divine,
All praise and all thanksgiving be every moment Thine.

Or, "Praised be Jesus Christ in the most holy Sacrament of the Altar, now and forever more. Amen."

Do people bow when they pass a Protestant church? No, because Christ is not there. Protestants have no altar, no priests, because they have no sacrifice. How then can people say that one church is as good as another? What good is a church where our Lord is not?

The greatest act we can perform is to assist at Mass and receive Holy Communion. The angels assist at Mass but they cannot receive Holy Communion.

If we do not receive Holy Communion once a year, during the Easter time, we commit a mortal sin.

The Easter time extends from the first Sunday of Lent to Trinity Sunday. But every Catholic should go to Holy Communion at least once a month. You and I should go once a week and, if possible, every day.

To think that the all-holy God Whom Heaven and earth can not contain and before Whom the angels are not pure, is willing to rest in our poor hearts! Shall we lie in bed or refuse to make a little effort and keep Him waiting when He wants to come?

If we have determined to receive Holy Communion once a week or oftener, let us not allow anything to keep us from doing so, unless it be sickness or some very serious cause. It is too important an act, this meeting between Christ and us, to be given up for a slight excuse.

I have a little friend who made his First Communion two years ago. Before he came to Instructions, he did not say his prayers or even go to Mass on Sundays. But since then he receives Holy Communion every Sunday. He has not yet missed once. Nothing can keep him away. If he wants to go on a picnic, he gets up at four o'clock in the morning and goes to Mass and Holy Communion first. Once he had a toothache and did not sleep all night but in the morning he went to Holy Communion just the same.

This boy is ready to die any time. What difference does it make to him whether death comes after a long sickness or suddenly without warning? God will not let any one lose his soul who goes to Holy Communion faithfully every week.

No matter how we are placed, if we want to go to Holy Communion very much, we can usually do so.

I know of a railroad conductor who was on duty the day on which he intended to go to Holy Communion. So he went all day without a particle of food or drink and in the evening, when he was free, he hurried to a church and the priest gave him Holy Communion.

And I know of a young girl who was obliged to travel from city to city. On arriving in the morning at some town, she would not eat breakfast until she had first found a church and asked the priest to give her Holy Communion.

To persevere in receiving Holy Communion weekly or daily takes courage and a strong will; for often, to try us, Christ not only lets us lose all desire of going but even lets us feel a positive distaste for doing so. Then is the time for us to show that nothing can keep us from proving that we love Him. A little grit, the time of trial will pass, and once more we shall feel the sweetness of having Jesus bodily present in our heart.

Nothing will give us such comfort when we come to die as to remember that frequently and faithfully through life we have entertained Christ as our Guest in Holy Communion.

To receive our Lord worthily only two things are necessary: we must be free from mortal sin and we must have taken nothing in the way of food or drink after twelve o'clock at night. But the more we long and prepare for His coming, the more graces He will leave with us.

A helpful practice is, just a few moments before Holy Communion, to cover your face with your hands and to imagine some scene from our Lord's Life. Thus at Christmas time, picture your heart as the stable of Bethlehem; see the lovely Infant lying

in the manger, St. Joseph and the Blessed Mother gazing at Him; hear the heavy breathing of the great ox, etc. Long to hold the little Savior, beg Him to come quickly to you.

When the priest rests the sacred host on your tongue, imagine the Blessed Virgin placing the little Christ in your arms. Holding Him tight, go back to your place, and, burying your face in your hands, say what you like to Him or simply think that He is with you.

Or you can picture our Lord hanging bleeding on the Cross whilst you are kneeling at His feet, kissing them and trying to comfort Him.

Or you can imagine the room of the Last Supper and that, in the place of St. John, you are resting your head on Our Lord's sacred breast, etc.

Then after receiving Holy Communion and with whatever picture you have chosen, in mind, use the letters that form the word "A-R-D-O-R" (See Mgr. de Sécur).

"A" stands for "Adore." Dwell as long as you can on the thought: "God is with me."

"R" stands for "Return thanks." Thank our Lord for coming to you, for making you a Catholic, for taking away your sins, for having a place ready for you in Heaven, for your parents, etc.

"D" stands for "Demand." Ask for grace never to commit mortal sin, to have a priest when you die, never to cause others to sin, etc.

"O" stands for "Offer." Offer our Lord your love and anything you have done to prepare for Him.

"R" stands for "Resolution." Resolve to keep away from your worst sin, to try to bring someone to Holy Communion, to teach someone how to make the Sign of the Cross, etc.

Remain in church at least ten minutes after Mass, and if you have prayed all you can, take your prayer-book and read slowly some of the prayers.

During the day often think: "The body and blood of Jesus rested on my tongue this morning. His heart touched mine."

Thus we can spend our days either in thanking our Lord for having come to us or in longing for His next coming. I know a young woman who was a strict Protestant, but she has become a Catholic in order to receive Holy Communion.

Next to being present at Mass we should love to receive the blessing of Jesus in the Blessed Sacrament. We call this blessing of our Lord "Benediction," which is another word for blessing.

When the priest gives Benediction, he wears a surplice, a stole and a cope and the altar-boy carries a censer. The priest goes up to the altar, opens the tabernacle and takes out the lunula containing a large sacred host. He fits the lunula in the gold vessel called the monstrance. The word "monstrance" means "showing," and it is so called because the sacred host "shows" in it.

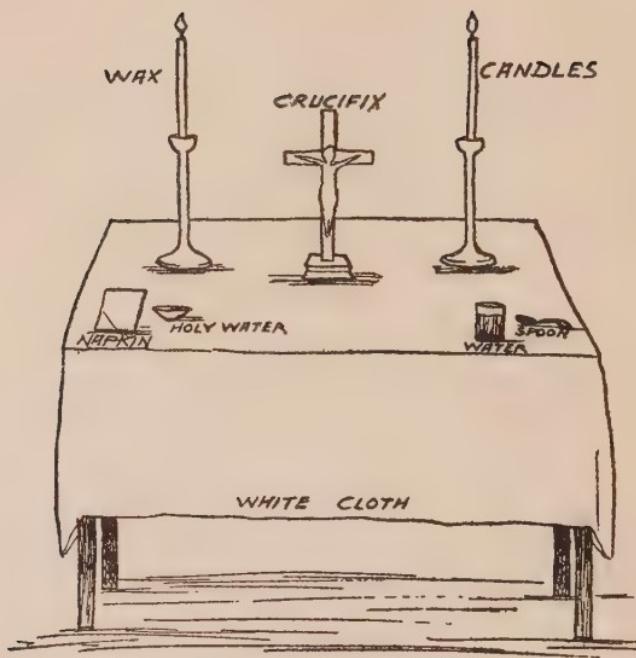
The priest places the monstrance over the tabernacle. Then he puts incense on the burning charcoal in the censer and lets the smoke rise to the Blessed Sacrament as a sign of prayer and adoration. God Himself commanded the Israelites to burn incense.

When the choir has sung two Latin hymns to the Blessed Sacrament, called "O Salutaris" and the

"Tantum Ergo," the altar-boy puts the benediction-veil over the shoulders of the priest. The priest then takes the monstrance and holding it in the folds of the veil, turns towards the people and slowly makes a large sign of the cross, thus blessing them with the sacred host. The people bow their heads and strike their breasts, for they then receive the benediction or blessing of Jesus Himself.

Questions

- (1) Why do we genuflect on entering or leaving the church?
- (2) How is Christ present on the altar?
- (3) What should you find on opening the tabernacle?
- (4) What does Benediction mean?
- (5) At what moment does the actual benediction occur?



WHEN ONE RECEIVES HOLY COMMUNION AT HOME

LESSON XXVII

Sanctifying Grace

Who will be the greatest in Heaven? He whom God loves best, and God loves best the one who is most like Our Lord, and he is most like Our Lord who has the highest degree of sanctifying grace. But what do degrees of sanctifying grace mean?

In the first place we know that sanctifying grace is a gift of God to our soul which makes it pleasing to Him and makes it His adopted child. In Baptism we first received sanctifying grace but we can constantly increase it and thereby become more and more pleasing to God. Just as hot water can be made hotter and hotter, and as a thousand kettles may be heated and yet no two of them have the same degree of heat, so we may all be in sanctifying grace and yet no two of us have the same degree of it. The more I increase sanctifying grace, the higher degree of it I have; and the higher my degree, the greater my reward in Heaven.

But how can I increase sanctifying grace? Once in a state of sanctifying grace, everything good that I do increases it—every prayer I say, every loving thought I have of God, every kind word I speak, every temptation I overcome. And venial sins, though they disfigure my soul, cannot lessen sanctifying grace, but one mortal sin utterly destroys it. Unless I am in sanctifying grace I cannot win or merit a reward in Heaven for a single thing I do.

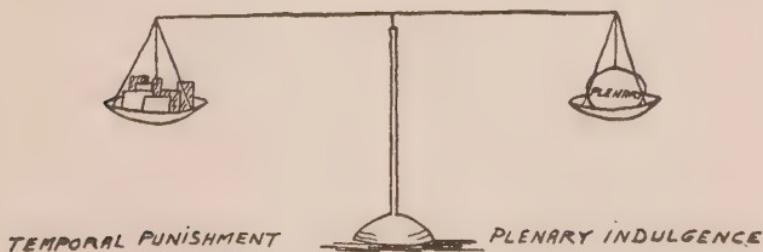
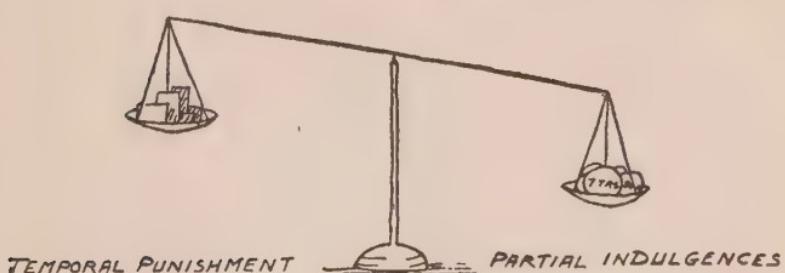
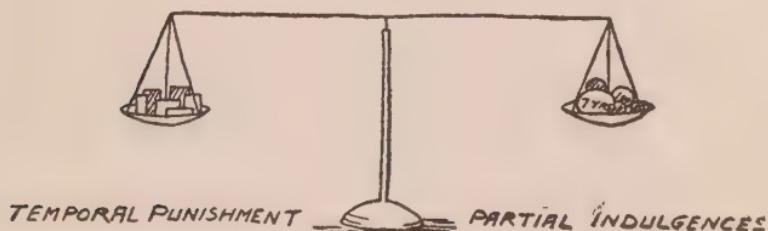
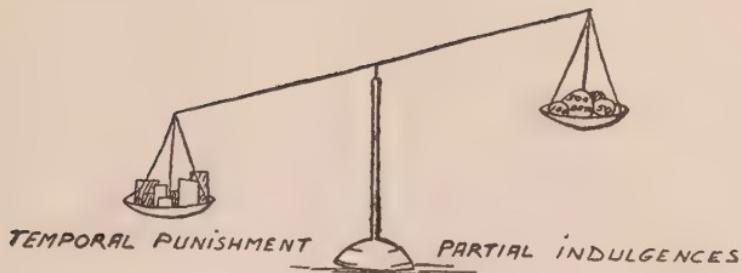
What an awful thing it is to live in mortal sin, for not only am I then in constant danger of losing my soul but everything I do is worthless for Heaven.

Would you like to be able to make money? Suppose I should give you a machine which could change the blank paper you fed it into bills, and could stamp one dollar, five dollar, ten dollar, or twenty dollar bills just as you pleased. I think you would give up going to school and would stay home making money all day long until you had so much that you would not know what to do with it.

Now you can really make money and get as rich as you wish and no one will be able to steal your wealth, neither will you have to leave it behind when you die, for it is money for Heaven. Of course you must first be in sanctifying grace, and then every thought, word or deed that you offer to God or do out of love for Him is so much money for Heaven.

If you are walking on the street and offer your steps to God, He will reward you for them. But what does God care for your walking? Suppose I should give you a little crumpled piece of paper. You would not take it. But suppose there were the stamp of a dollar bill on the little piece of paper? Oh, that would be a different thing. The paper would have no value of itself but would get all its value from the dollar stamp. So God does not care for my walking but when I offer it to Him, I stamp it with my love and it is my love that gives the act its value, and it is my love that God wants.

If a little child should give you a bunch of dandelions it had picked, you would be pleased, not because you wanted the dandelions but because the child showed that it liked you by giving them to you. So when we offer anything to God we show that we want to give Him something and therefore that we love Him.



If you are playing and say or think: "All for Thee, my Jesus," and thus offer your play, you stamp your action and there is a dollar on your account in Heaven. If you offer your study and get your lesson as well as you can, there is \$5.00. If your mother wants you to go on an errand and you do not feel like going but say: "All for Thee, my Jesus," and go, there is a \$20.00 bill, or even more. If you have a toothache or a headache, and you try to be patient and offer it to our Lord out of love for Him, there is a \$50.00 bill.

So you see that all day long we can be making money for Heaven and turning everything we do into pure gold. Let us not miss a single chance of getting richer and richer and let us offer to our Lord every breath we draw, every step we take, every meal we eat, every game we play, every ache and pain, every disappointment and every pleasure. Thus we shall store up vast treasures in Heaven that will be ours forever; thus we shall constantly increase our degree of sanctifying grace and become dearer and dearer to God and grow daily in love of Him. Suppose you each keep a little bank-book this year and see how much money you can make for Heaven.

The great thing is always to live in sanctifying grace, but once lost can sanctifying grace ever be regained except by confession? Yes, this is possible. God has forgiven sins that were never told in confession, but He has never forgiven a sin without sorrow or contrition.

In the first place we must be sorry because we have offended God. If a boy is sorry that he has disobeyed his mother only because he had to go to bed without his supper, God would not forgive him. He must be sorry because he has offended God, but

at the same time he may be sorry that he missed his supper too.

Again our sorrow is either perfect or *not* perfect, *imperfect*. If I am sorry for having offended God because by so doing I have deserved Hell or Purgatory or lost Heaven, my sorrow is imperfect, and imperfect contrition is enough for a good Confession.

If I have a very great sorrow for having offended God so that I would be intensely sorry even though there were no Heaven or Hell, but simply because God is so good and I love Him so much, my sorrow is perfect. If I have perfect sorrow my sins are forgiven even before I go to confession. Nevertheless I must go to confession because such is our Lord's command and I can never be certain that I have perfect contrition.

But if it is not possible to go to confession, an act of perfect contrition with the intention of going as soon as I can, would cleanse my soul of sin.

My eternal salvation may depend upon an act of perfect contrition. I may meet with an accident, and there may be no priest at hand; if then I should be in mortal sin, an act of perfect contrition, even in thought, would save my soul.

We should try to make an act of perfect contrition every night and often during the day, and if we find that we are in mortal sin and determine to go to confession as soon as we can, an act of perfect contrition would save us should we die before we get to confession. The more nearly perfect our contrition when we go to confession, the more temporal punishment is taken away; so once we are sure we have imperfect contrition we should try to make it as perfect as possible. Then, too, of perfect contrition itself

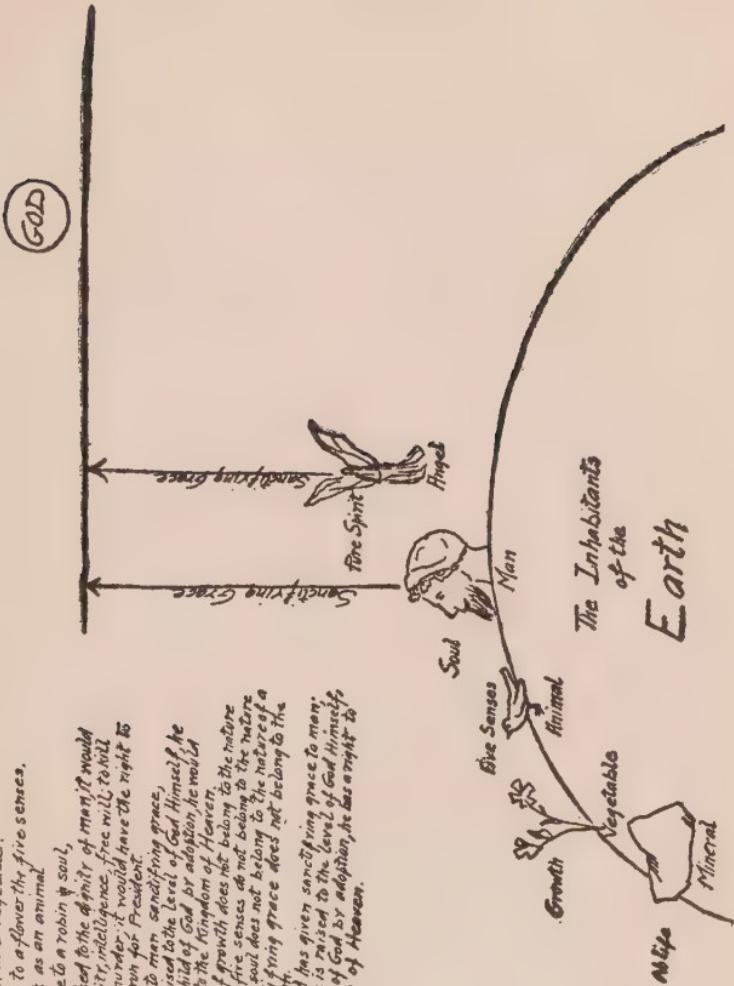
there are degrees, according to the intensity of our love of God.

To make an act of perfect contrition, no special words are necessary. It is simply an expression or thought of great sorrow for sin because of great love of God.

Questions

- (1) What is sanctifying grace?
- (2) How first obtained? How lost? How regained?
- (3) How can sanctifying grace be increased? Can we merit anything for Heaven when not in sanctifying grace?
- (4) How many kinds of contrition are there?
- (5) What is perfect contrition? Imperfect contrition?
- (6) What are the effects of perfect contrition?

Were God to give to a stone the power of growth,
 it would rank as a vegetable.
 Were God to give to a flower thy five senses,
 it would rank as an animal.
 Were God to give to a robin thy soul,
 it would be raised to the dignity of man; it would
 have immortality, intelligence, free will; it still
 it would be murderer; it would have the right to
 vote; it could run fast. Preudent.
 Were God to give to men sanctifying grace,
 he would be raised to the level of God Himself; he
 would be a child of God by adoption; he would
 have a right to the Kingdom of Heaven.
 But the power of growth does not belong to the nature
 of a stone; the five senses do not belong to the nature
 of a flower; a soul does not belong to the nature of a
 robin; sanctifying grace does not belong to the
 nature of man.
 Nevertheless God has given sanctifying grace to many;
 therefore he is raised to the level of God Himself;
 he is a child of God by adoption; he has a right to
 the Kingdom of Heaven.



LESSON XXVIII

The Merits of Christ—Indulgences

By Our Lord's death on the Cross we were saved, the whole world was redeemed, Heaven was opened. But because He was God, the shedding of one drop of His precious Blood could have done all this. His life, His sufferings and His death were far more than enough to save us,—there is no end to their value, for it is infinite.

All that He won or merited, filled as it were a tremendous tank whose bottom can never be reached and you and I draw from it as we draw water from the water-works every time we turn on the faucet. This tank is the storehouse or Treasury of the Church. We can make our souls as rich as we want by drawing from this tank filled with the merits or winnings of Christ. Without the merits of Christ we should be poor indeed and could never save our souls; we should be worse off than the earth would be if the sun should suddenly go out.

Let us look at some of the things that have come to pass because of the merits of Christ. It was only because of the merits of Christ that the angels were given sanctifying grace, or that later the faithful ones were allowed to see God. It was only through the merits of Christ that Adam and Eve received sanctifying grace or that their long life of penance was of any value, or that after death they went to Limbo.

The sacrifices of lambs and goats and oxen were pleasing to God only because they were types of the sacrifice of our Lord on the Cross that was to come. All the souls that went to Limbo before Christ had

come were saved only through His merits, and through these merits the Blessed Virgin was conceived without sin.

When Our Lord came on earth He made the seven sacraments which like great pipes carry streams of grace in greatest abundance to our souls. Since then more grace has been poured on the world than ever before.

A little baby is baptized and becomes an heir to the kingdom of Heaven. What has it done to get this grace? Nothing, but Christ merited the grace for it.

What could any creature do to merit receiving the Body and Blood of Jesus in the Holy Eucharist? Absolutely nothing, but Christ has won this favor for us.

You and I commit many sins. Then we get sorry and make a good confession and our sins are washed away. How is this? Only because of the merits of Christ.

What if a murderer were seized, brought before the judge, convicted and sentenced to be hanged and thereupon he were to throw himself upon his knees, acknowledge his crime, declare his sorrow, and the judge were to say: "That is enough, you are a free man?" Yet is not this what happens when we go to confession? It is because Another has suffered in our place for our sins; it is because Christ has merited our pardon.

Before our Lord went to Heaven, He left this great tank of His merits in the keeping of His Church, when He said to St. Peter: "And I will give to thee the keys of the kingdom of Heaven." (Matt., xvi, 19.) And the Church can insert addi-

tional pipes, if she likes, that we may use still more of the merits of Christ.

This is what the Church does when she grants indulgences, so that through the merits of Christ we may get rid of the temporal punishment due to our sins, whether mortal or venial.

The penance we say for confession takes away more or less temporal punishment. Long ago the penances used to be very long and there were certain penances for certain sins, just as the laws of the country give certain punishments for certain crimes. Sometimes these penances consisted in fasting or giving money to the poor or even in visiting the Holy Land. Some penances lasted a hundred days and some lasted for years.

The Church grants two kinds of indulgences—plenary and partial. Plenary means “full” and partial means “a part.” A plenary indulgence takes away all the temporal punishment that stands against us at that moment and a partial indulgence takes away only a part. Nevertheless one might gain a sufficient number of partial indulgences to balance or remove all his temporal punishment or he might gain more than he needed. In the latter case, the partial indulgences that are left over are kept for his future use; or, should he die without using them, they would go into the Treasury of the Church.

No indulgence can take away a sin but only its temporal punishment. We can gain an indulgence only when in sanctifying grace.

To gain a plenary indulgence, one must have perfect contrition for his sins and do whatever is required; as, saying certain prayers after having received Holy Communion.

When a crucifix is indulgenced for a happy death, a plenary indulgence may be gained if one kisses the crucifix when dying and has perfect sorrow for his sins. Every one should have such a crucifix.

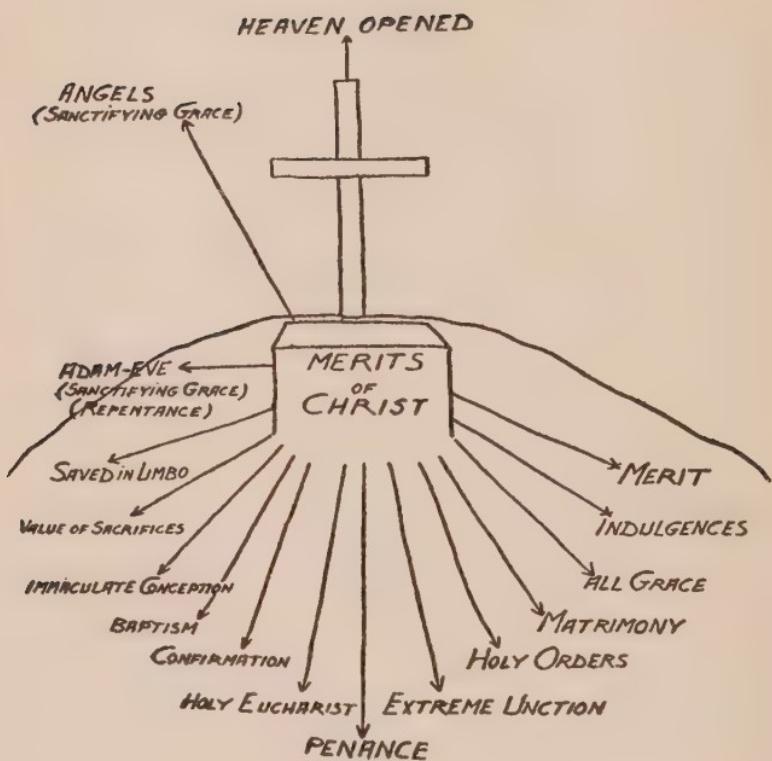
To gain a partial indulgence, one must have sorrow for his sins and do what is required; as, saying certain prayers to which an indulgence is attached. Many indulgences can be gained by reciting the rosary, if the rosary has been indulgenced. Some priests can indulge a rosary more highly than others.

An indulgence of one hundred days can be gained every time one says: "My Jesus, mercy." An indulgence of 100 days, or of 50 days, or of two years, or of seven years takes away as much temporal punishment as a penance for confession of 100 days, or of 50 days, or of two years, or of seven years would have done, when such penances were given, though we cannot say just how much this is.

Thus every grace, every good comes to us through the merits of Christ. Every prayer, every good act we do, when in sanctifying grace, merits or earns for us an everlasting reward in Heaven. Yet what right have we to store up treasures in Heaven? Only the right we get by using the merits of Christ. How can we ever thank Him?

Questions

- (1) What do you mean by the merits of Christ?
- (2) What is an indulgence?
- (3) How many kinds are there? Name them and explain each.
- (4) What right has the Church to grant indulgences?
- (5) How is it we can merit a reward for all we do?



LESSON XXIX

The Sacrament of Penance

The Jews confessed their sins centuries before our Lord came on earth and God commanded Moses to tell the Israelites that "when a man or woman shall have committed any sin—he shall confess his sin" (Num., v. 6, 7), and King Solomon wrote in the Bible: "He that hideth his sins shall not prosper; but he that shall confess and forsake them shall obtain mercy" (Prov., xxviii, 13). And again. "Be not ashamed to confess thy sins, but . . . not . . . to every man" (Eccles., iv, 31). The Jews kept up this practice even until the coming of Christ, for the Bible says that many "confessing their sins" (Mark, i, 5) were baptized by John the Baptist.

Yet no one among them, not even the priests, had the power of forgiving sins. It was left for Jesus to bring this power on earth and leave it with His Church.

One day when a great crowd pressed about our Lord in a certain house, a poor paralyzed man was carried on a mattress by his friends. As they could not get into the house because of the crowd, they let the sick man down by ropes through the roof and placed him at our Lord's feet.

Jesus looked at the poor shrunken body and saw as clearly the sins on the man's soul and said: "Be of good heart, son, thy sins are forgiven thee" (Matt. ix, 2). At once a murmur arose among the Scribes and they muttered: "Who can forgive sins but God only?" (Mark ii, 7.)

Our Lord saw the scowl upon their faces and knew their thoughts. He asked them: "Why think

you these things in your hearts? Which is easier to say to the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy bed and walk?" (verses 8, 9).

They could not answer, they were caught, they kept silence. What could they say? For though only God can forgive sins, who but God can say to a paralyzed man: "Get up and walk?"

Jesus then said: "But that you may know that the Son of Man hath power on earth to forgive sins, (then said He to the man sick of the palsy), Arise, take up thy bed and go into thy house." (Matt. ix, 6).

At once the poor paralytic, who had been unable to move hand or foot, arose and picking up his bed, passed through the throng and down the street to his own home. The people were struck dumb with amazement and many glorified God and went away saying: "We have seen wonderful things today" (Luke, v, 26).

Thus our Lord proved that He had brought on earth the power to forgive sins. This power He gave to the Apostles on the day of His glorious Resurrection.

It was the first Easter afternoon and the Apostles were gathered in the room of the Last Supper with doors and windows barred for fear of the Jews who had killed their Master. Suddenly Jesus stood in the midst of them. They were filled with terror. Who but a spirit could enter whilst doors and windows were closed? Yet such was the power of Christ's risen body, and such will be the power of our risen bodies after the Last Judgment.

Jesus stayed with them, convinced them that it was He Himself, and breathing upon them, said:

"Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them and whose sins you shall retain [keep] they are retained" [kept, not forgiven] (John, xx, 22, 23).

This was Christ's solemn statement, that what sins the Apostles should forgive, He, God, would forgive; and what sins they should not forgive, He, God, would not forgive.

From the Apostles to their successors, the bishops and priests of the Catholic Church, this power has passed; for as Christ made them priests and gave them all power, so they were to make other men priests that the Church of Jesus might last until the end of the world.

From that day to this confessions have been heard and sins forgiven by the Apostles themselves and by their successors. In the Bible we read that when St. Paul had been preaching at Ephesus "many of them that believed, came confessing and declaring their deeds" (Acts, xix, 18). St. John the Apostle says that if we confess our sins, God will forgive us our sins (I John, i, 8, 9). St. James says: "Is any man sick among you? Let him bring in the priests of the Church. . . . Confess, therefore, your sins one to another."

The Apostles whom Jesus instructed in many things that are not written in the Bible, understood His words, heard confessions and forgave sins. After the Apostles died we have frequent mention of the sacrament of Confession in the writings of the early bishops of the Church and so on down through the nineteen centuries to our own day.

After fifteen hundred years a number of bad Catholics left the Church, for they did not want to lead good lives and they believed only what they

wanted to believe, and gave up confession because they did not want to tell their sins and be sorry for them. They called themselves Protestants and that is how and when Protestants began.

But they soon saw what a terrible mistake they had made, for without confession men grew very wicked. Martin Luther, one of the leaders of the Protestants, said: "The world grows worse and worse and becomes more wicked every day."

Calvin, another Protestant leader, said: "Of the thousands who have renounced Popery, how few have amended their lives! Indeed what else did the greater part pretend to than by shaking off the Church to plunge into every sin?"

So terrible did conditions become that the Protestants of Nuremberg, Germany, sent messengers to the emperor, Charles V, begging him to force the people by law to go to confession. It was useless, for no law on earth can make men go to confession but the law of God.

And now like the Scribes of old, many still only scowl and shake their heads and mutter: "Who can forgive sins but God?" And we answer: "Those to whom Christ has given the power." And they say: "But Christ never gave this power to men." Again we answer: "Open your Bibles and read His own words and if you believe in Jesus, you must believe His words" (John, xx, 23).

Others say: "At least, why should we have to tell what our sins are?" And we say: "How can the priest know whether to forgive or to retain unless he knows what our sins are, and how can he know our thoughts, words and actions unless we tell him? Does a judge give a sentence before he knows of what crimes a man is guilty?"

But others say: "When I sin, I tell my sins to God and He forgives them." And we ask: "How do you know God does? If He wished to forgive you in this way, of what use was it to tell the Apostles that what sins they forgave are forgiven? For who would tell his sins to a priest if he could have them forgiven by telling them only to God? And how could the sins the priest retains, be retained, if the sinner should tell them to God and thus have them forgiven?"

Christ certainly meant what He said. So what sins the Apostles and their successors forgive, are forgiven. But is not this having the power to forgive? And what sins they do not forgive [retain] are not forgiven. How then can they be forgiven in other ways?

Of course perfect contrition always takes away sin, but that means perfect love and no one has perfect love unless willing to do what Christ has ordained; so that with the contrition one must have the intention of going to confession.

Above all, it is not for us to say how we shall have our sins forgiven, but to obey Christ and have them forgiven in the way He has appointed. Since He gave the power to forgive, He meant that power to be used.

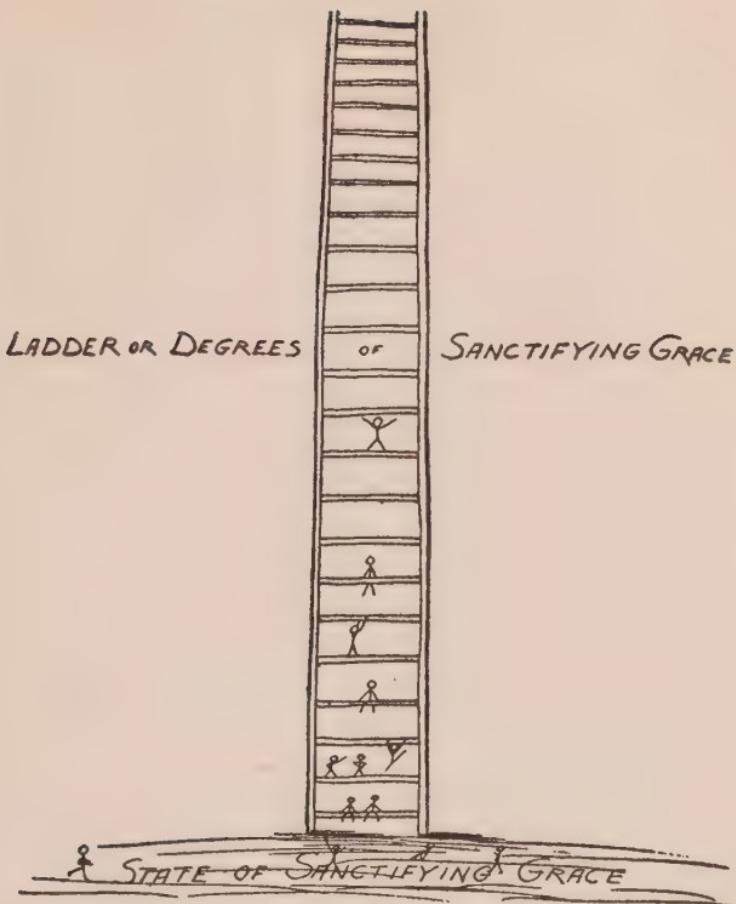
Many say: "The priest is only a man like the rest of us, why should we tell him our sins?" We answer: "It matters nothing to us that the priest is a man like us. He has the power to take away our sins and that is all we want. We go to a doctor when we are sick because he can cure us; and, if he can, that is all we want and we do not say: 'He is only a man like us.' Whether he is a better or worse man than we are, we do not care, if only he can make us well."

Is not our ambassador to England or to France a man like the rest of us? Yet does he not act for the whole United States? Are not his words received as those of the President himself, whilst our words would not be? So is the priest the ambassador of Christ, and when he acts and speaks in the name of Christ, Christ Himself acts and speaks. The priest only a man? Yes, but he has power greater than an angel's. He has power that belongs to God alone, because God has given it to him and he is "another Christ" for our sakes.

Some say that they do not believe in confession, but this does not do away with confession, nor does it free them from the obligation of going, any more than saying they do not believe in Hell will prevent them from going there. Would it not be truer to say that they do not want to believe in confession because they do not want to go? Or are they like sick men who do not believe in medicine and who, because they refuse it, die?

Questions

- (1) On what day was the Sacrament of Penance instituted?
- (2) Prove that Christ instituted the Sacrament of Penance.
- (3) Did the Apostles forgive sins?
- (4) Why can a priest forgive sins?
- (5) Why do we not tell our sins directly to God only?



- 1 WHEN IN SANCTIFYING GRACE EVERY THOUGHT, WORD, ACT DONE FOR GOD OR OFFERED TO HIM, RAISES US ON THE LADDER.
- 2 MORTAL SIN KNOCKS US OFF. CONFESSION PUTS US BACK ON THE ROUND FROM WHICH WE FELL.
- 3 NOTHING CAN LOWER US.
- 4 EVERY STEP HIGHER INCREASES OUR REWARD IN HEAVEN, OUR LOVE FOR GOD, GOD'S LOVE FOR US.

USE AFTER LESSON 28

LESSON XXX.

Matrimony

God instituted marriage in the beginning and when our Lord came on earth, He made it a sacrament (Mark x, 2-8). This sacrament is called Matrimony. It is something holy and very serious and should be carefully prepared for. One who intends to get married should pray earnestly to God to guide him in his choice, get the consent of his parents and advice from his parish priest or confessor. This is of the utmost importance, for one who marries binds himself for life; there can be no turning back, no divorce.

No power on earth can undo a marriage—not all the priests or all the bishops, or even the pope himself, for when a man and woman are once married they are recorded as such in the books of Heaven and before God they are husband and wife until death (verse 9).

The Protestant churches allow divorce; that is, they allow a man or woman to marry a second time whilst the first husband or wife is living. But Christ taught that this was a great sin and the Catholic Church has to teach what Christ taught, else she would not be the Church of Christ (verses 11, 12).

The Catholic Church for serious reasons allows separation; that is, allows a husband and wife to separate, but she can not allow either to marry again during the life-time of the other (I Cor., vii, 11).

There is a wise saying: "Marry in haste, repent at leisure," and many marriages prove unhappy because they are entered into hastily, and for the sake

of money or beauty or position, etc.; whereas one should choose a partner who is steady and hard-working and honest and above all, a good Catholic. If husband and wife are not both good Catholics there is nothing to keep them together and uphold them in the day of poverty or trouble or sorrow; the Catholic will likely fall away from the Church and the children will probably never be good Catholics.

Think long and pray longer before marrying. If you do so quickly, on the impulse of the moment, you will bitterly regret it through long years of sorrow, when it will be too late.

One should arrange with the priest some weeks before the date set for the wedding, for the names should be read out in church at the High Mass three Sundays before the marriage. This is to give any one who may know of a reason why the marriage should not take place, a chance to make it known to the priest.

Catholics should be married at a nuptial Mass and receive Holy Communion, for they will need the special blessing of God that they may bear with each other's faults patiently and bring up their children in the love of God. To receive the Sacrament of Matrimony in mortal sin is a sacrilege. When necessary, the marriage ceremony may take place at any time, but if possible it should not take place during Lent or Advent, for these are times of penance.

One cannot marry his first or second cousin without a dispensation, which will be given only for a weighty reason.

It is very dangerous for a Catholic to marry a non-Catholic, but the Church will give a dispensation or permission. In this case the non-Catholic

must sign a solemn promise that all the children will be brought up Catholics. Moreover he should take a course of instructions from the priest that he may know something about the Church and what his promise means. If the man or woman is unwilling to do this, the Catholic should love God and the Church and his own soul enough to stand firm as a rock and refuse to marry the non-Catholic.

Parents have serious duties towards their children. They should not delay their baptism and should teach them to pray as soon as they can lisp the words. They sin mortally when they fail to make their children who have reached the age of seven years hear Mass on Sunday and abstain from meat on Friday. It is their duty to send them to a Catholic school if possible; to know the books they read, the places to which they go and the companions with whom they associate. God will ask of them a strict account of the way they have brought up their children, and if children are disobedient and disrespectful to their parents, it is usually the parents' fault. To let children have their own way is not kindness but cruelty, for it only brings trouble upon them later.

Every Catholic must be married by a priest whether he is marrying a Catholic or not. If he tries to get married by a Protestant minister or by a Justice of the Peace, or by anyone except a priest, he is not married at all in the eyes of the Church, and commits a terrible sin. The only thing then to be done is to see a priest without delay, go to confession and be married according to the laws of the Church.

A Catholic should make up his mind firmly that, come what may, he will never marry any one but a

Catholic, and he should pray to God for strength to keep his resolution.

The chief commandments of the Church are six:

- (1) To hear Mass on Sundays and holy days of obligation.
- (2) To fast and abstain on the days appointed.
- (3) To confess our sins at least once a year.
- (4) To receive the Holy Eucharist during the Easter time.
- (5) To contribute to the support of our pastors and to the maintenance of the church and school.
- (6) Not to enter into the marriage contract except before the priest and two witnesses, nor to marry non-Catholics nor those who are related to us within the third degree of kindred, nor to solemnize marriage at forbidden times.

Questions

- (1) What is Matrimony?
- (2) Did Christ allow divorce? Can the Church?
- (3) Can one marry his first or second cousin?
- (4) How should one prepare for matrimony?
- (5) Have parents any duties towards their children?

LESSON XXXI

Holy Orders

It is through the sacrament of Holy Orders that men are ordained or made priests. This sacrament was instituted at the Last Supper when Jesus gave to the Apostles the power to change bread and wine into His Body and Blood, and thus to offer the Sacrifice of the Mass.

As soon as Christ had changed the bread and wine into His Body and Blood, He said to the Apostles: "Do this in memory of Me" (Luke xxii, 19)—that is, Do what I have just done, viz., change bread and wine into My Body and Blood. The Apostles then received the power to do so, and therefore were made priests, for a priest is one who offers sacrifice. Four days later, on the day of His Resurrection, Christ also gave them the power to forgive sins.

The Apostles were the first priests and bishops of the Church Christ founded, for they had the power to give all of the seven sacraments and to teach and rule the Church. Our Lord gave them the power to ordain others that they might help them in their work and take their places when they had died, for we read in the Bible that after Christ had gone to Heaven they ordained Matthias in place of Judas (Acts i, 24, 26), and that St. Paul, after having been ordained by the Apostles, ordained Timothy and Titus and instructed them to appoint others (II Tim., 1, 6). To Titus St. Paul wrote: "I left thee in Crete . . . that thou shouldst ordain priests in every city" (Tit., i. 5).

Thus from one bishop to another the power to

ordain has passed in an unbroken chain down to the present time. Priests have not the same rank as bishops. They cannot confirm (except in rare cases), nor can they ever give the sacrament of Holy Orders, but they can give the other five Sacraments. The two principal powers of a priest are to consecrate and to forgive sins.

To receive the sacrament of Holy Orders worthily, it is necessary to be in sanctifying grace and to have a vocation or to be called by God to so great a dignity.

Priests are bound never to marry. This is that they may belong more entirely to God and give themselves completely to His service.

The priest depends upon the parish for his support and it is a duty for us to pay our share. He often has to build both church and school and is responsible for the debt on each and frequently finds it most difficult to make ends meet. Since he is at our call both day and night, it is only right that we should support him; yet many are most unreasonable in this regard, and whilst they would expect to pay a doctor or a dentist, a carpenter or a plumber, they seem to think that the priest can live on air and pay his bills without money. St. Paul says in the Bible that "they who preach the gospel should live by the gospel" (I Cor. ix, 14), therefore it is the custom to give a fee according to one's means at baptisms and marriages though the priest will gladly give his services if one is unable to make an offering.

Think for a moment what we should do if there were no priests. The Church would come to an end for there would be no one to give us the sacraments. How then could we get to Heaven? Have we ever prayed for our priests? They need our prayers for

their life is hard and they have to struggle like us to be good. We should have the greatest respect for them, bow when passing them on the street and close our eyes to their faults. Let us not criticise them until we have given up for God as much as they have.

What a privilege, what an honor it is to be a priest, "another Christ"; to help our Lord in the glorious work of snatching souls from Hell; to go into far distant lands and bring thousands to the knowledge of God; to make the blackened souls of sinners whiter than snow; to help keep hundreds innocent and pure; to offer at the altar the sacrifice of the body and blood of Christ.

There is great need of priests and sisters. Millions of souls are perishing for want of them. Christ calls some to come and help Him and they turn their backs on Him, for the life is one of hardship and sacrifice and they have not the courage, the unselfishness and the love to follow in His steps. But for those who answer gladly to His call and generously leave all for the love of Jesus Who gave the last drop of His blood for love of them, how magnificent will be the reward in Heaven, how great the joy on seeing the myriads of souls they have saved from Hell, and the thousands they have taught to love the dear Christ!

One day a rich young man came to Jesus and said: "Good Master, what good shall I do that I may have life everlasting?" (Matt. xix, 16) And Jesus said: "Keep the commandments" (verse 17). And he answered: "All these have I kept from my youth" (verse 20). Our Lord knew that this was true and he loved that young man and wanted him to do something great, something heroic, and so He said: "If thou wilt

be perfect, go sell what thou hast and give to the poor and thou shalt have treasure in Heaven: and come, follow me" (verse 21).

The young man's brow clouded and he became sad for he had large possessions and he did not want to give them away. Why didn't he ask Jesus to give him the courage to follow Him? But no; he turned and walked away.

How different were the Apostles. St. Matthew was a custom-house officer, and one day whilst he was busy at his work of changing money, Jesus passed by and said: "Follow me" (Matt. ix, 9). At once Matthew got up, left everything he had in the world and followed Jesus.

But when the poor possessed man, out of whom our Lord had cast the devils, asked to follow Him, Christ told him to remain where he was and teach his people about Him. So it is Christ who chooses us. We do not choose Him. But if He calls us, we are free to accept or refuse. And how are we to know whether Christ calls us? We should often pray and ask Our Lord to let us know what He wants us to be and we can be sure that whatever He wants will be best for us.

If a boy or girl is fond of religion and has a longing to be very good and to do something extra for God, it may be a sign that our Lord is calling the boy to the priesthood or the girl to the religious life. If one feels that he would like to be a priest, or that she would like to be a sister, it is best to pray and speak to the priest about it in confession.

What can be nobler or grander than for a girl to leave her home and all the pleasures of home and to give her whole heart to Christ and love Him only and live for Him alone? Marriage is good, but to

give it up for the love of Jesus is better (I Cor. vii, 7, 8, 38, 40). There are no braver, purer hearts on earth than those which beat behind the plain folds of a nun's dress. Wherever there is work to be done for Christ, we find them braving every danger. Tender but strong, they are in the frozen North, teaching the Esquimaux; in the burning South, fighting pestilence and fever; in asylums, on the battlefields, in hospitals, in class-rooms. Only on the Last Day will the glorious record of their deeds, the heroism of these women, who live the lives of angels upon earth, be known.

Jesus has said: "He that loveth father or mother more than Me, is not worthy of Me" (Matt., x, 37).

What will be your choice? Pray earnestly to know God's Will.

Questions

- (1) What is the sacrament of Holy Orders?
- (2) When was it instituted? Prove it.
- (3) Did the Apostles ordain others? Prove it.
- (4) Who only can ordain? What is the difference between a bishop and a priest?
- (5) Who most closely follow the life of Christ on earth?

LESSON XXXII

The Church

Christ came on earth both to open Heaven and to show us how to get there. As He is the Master of Heaven, we must do whatever He says if we expect Him to let us in.

For three years He taught the people what they must believe and what they must do to enter Heaven; but He travelled through only a very small part of the world for three years, and comparatively few persons saw or heard Him, yet He wishes every one on earth to save his soul. So He trained the Apostles and commanded them, saying "Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii, 19, 20); "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (Mark, xvi, 16).

After Christ had gone to Heaven, the Apostles separated and went to different countries and taught exactly what they had been taught. As they went from city to city, they ordained priests to help them in their work.

They had much to suffer from the Jews and from the pagans. They were thrown into jail and beaten with rods, but nothing could stop them from carrying on the work Jesus had given them to do.

One man named Saul rode from place to place, telling on those who believed in Christ and having them arrested. One day he was struck off his horse

and he heard the voice of Christ telling him that in hurting those who believed in Him, he was hurting Him. And Saul's name was changed to Paul and he was baptized and the Apostles ordained him a priest and he spent the rest of his life traveling through the country, preaching and baptizing.

He was most careful to teach only what the Apostles taught and he wrote to the people that they must believe exactly what he told them, for such were the teachings of Christ, and he said that if even an angel from Heaven should come to teach them anything different, he should be cursed and driven away.

The people believed and obeyed the Apostles and the other priests just as they would have obeyed our Lord Himself, for Jesus had said to the Apostles: "He that heareth you, heareth Me. And he that despiseth you, despiseth Me" (Luke x, 16).

Those who believed in Jesus and wanted to join the society or church or number of those who believed in Him, were first baptized. They were then members of the Church founded by our Lord on the Apostles and they made their First Communion and were confirmed. They were taught the Ten Commandments and had to obey the rules of the Church or else they were put out, for Jesus said: "If he will not hear the Church, let him be to thee as the heathen" (Matt. xviii, 17), that is, one who does not even believe in God.

Jesus was the Head of His own Church, but before He went to Heaven He made one of the Apostles head of all the others, so that he should take His place and rule the whole Church and settle all disputes.

Every society has a head or else it would go to

pieces. We have a President, England has a king and Germany a president. Every school has a principal and the head of all the principals is the superintendent. Men could not even play baseball without an umpire.

The Church of Christ must also have a head. The day Simon first met our Lord, Jesus said to him: "Thou art Simon; thou shalt be called Peter" (John i, 42). Now the word for *Peter* in our Lord's language means *Rock*. Why in the world did Jesus tell Simon that he was going to be called the Rock? What could it mean? Simon must often have wondered.

Many months later when the Apostles were surrounding Our Lord, He said to them: "Whom do men say that I am?" (Mark, viii, 27). They answered: "John the Baptist, but some Elias, and others as one of the prophets" (verse 28). Then Jesus said to them: "Whom do you say that I am?" (verse 29). Simon spoke up for the others and said: "Thou are Christ, the Son of the living God" (Matt. xvi, 16).

Oh, how Jesus loved Simon for that strong answer, so full of faith! Men could say what they pleased, but Simon believed that Christ was the Son of God!

Jesus said to him: "Blessed art thou, Simon . . . And I say to thee: that thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in Heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in Heaven" (Matt. xvi, 17-19).

Now at last Simon understood why Jesus had told him that he would be called Peter or the Rock. It was because Our Lord was going to build His Church on Peter as on a rock, so that it would rest upon Peter and on his successors for its strength and its very existence.

One day Christ told the people that if they built a house upon the sand of the seashore, it would not last; for when the winds would blow and the waves would beat upon the shore they would wash the sand into the sea and the house would fall, but that if they built a house upon a rock, the wind could blow and the waves could beat, but the rock would stand firm and with the rock, the house.

Christ built His Church to last until the end of the world; so He built it on a Rock and the winds can blow and the waves can beat, but they cannot hurt the Rock and therefore they cannot hurt His Church. Jesus promised: "The gates of hell shall not prevail against it!" That is, sin and wicked men and all the devils of Hell shall not be able to tear it down.

"And I will give to thee the keys of the Kingdom of Heaven!" To no one else did our Lord give such power, not even to John, the Apostle He loved so dearly. To Peter alone He gave the keys of Heaven. What did that mean? To give a person a key is to give him power over all that key unlocks. Peter alone having the keys of Heaven, had power greater than all the others.

If the Church could teach us to sin or to believe what is not true, "the gates of hell" would prevail against it. It would be doing the devil's work and not God's work. How could Christ command us to obey a Church that could teach us wrong?

Therefore, God will not allow His Church to make a mistake when it *teaches a doctrine of faith or morals*; that is, teaches what we must believe and what we must do.

When the Pope speaks as the *Head of the Church, in matters of faith or morals*, he can make no mistake. This is what we mean by the infallibility of the Church or of the Pope. Infallibility does not mean that the Pope cannot sin or cannot lose his soul but that the Holy Ghost keeps him from using his office as Pope to teach error.

Christ also spoke of His Church as a sheep-fold. A fold is a pen or an enclosure in which the shepherd gathers his sheep. No shepherd would allow one of his flock to go into another's fold and each sheep knows his own enclosure. At night, after the shepherd has been all day pasturing his sheep on the hillsides, he looks over them as they come into the fold and if one is missing he closes the gates so that none can escape and hunts for the missing sheep until he finds it. A shepherd's whole business is to keep watch over his flock and guard it from wolves and see that it is well pastured.

Our Lord called those who believed in Him His little Flock. He said that He was the good Shepherd, that His Church was the Fold and that the sheep that belonged to it knew His voice. He said that there were other sheep that did not belong to His Fold, His Church, that they must be brought into it and that there should be only one Fold and one Shepherd.

One day after the Resurrection, the Apostles went fishing and on coming ashore they found Jesus waiting. He knew they would be hungry so He had everything ready, hot coals and bread and a fish on the fire. He bade them come and eat.

The time was drawing near when the good Shepherd would leave His Flock and go to Heaven to prepare a place for them. But He would not leave His Flock without a Shepherd; so after they had eaten, He turned to Peter and said: "Simon, . . . lovest thou Me more than these? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs. He saith to him again: Simon, lovest thou Me? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs. He saith to him a third time: Simon, . . . lovest thou Me?" (John, xxi, 15-17). Simon was hurt to have Jesus ask him three times whether he loved Him, as though He doubted his love, and he answered: "Lord, Thou knowest all things; Thou knowest that I love Thee. He saith to him: Feed My sheep" (verse 17).

Thus did Christ make Peter the Shepherd of His whole Flock, for He charged him to feed both His lambs and His sheep.

After Christ had gone to Heaven, St. Peter became Bishop of Antioch. Later he went to Rome and remained its Bishop until he was killed for believing in Christ. Linus was then made Bishop of Rome, and after him Cletus. Thus one succeeded the other.

Like Peter, the Bishop of Rome has always been the Head of the Church and therefore came to be called "Father." From the Italian word for father we get the name "Pope." So the Pope is the Bishop of Rome and the successor of St. Peter, whilst the successors of the other Apostles are the other bishops of the Catholic Church.

Little by little other sheep came into the Fold of Christ until the Pope became the Shepherd of the

whole of Europe. St. Augustine carried the Faith to England, St. Boniface to Germany, St. Patrick to Ireland, etc., etc. All had the same faith, the same religion, for all belonged to the Church Christ had made.

In 1492 Columbus discovered America. He was a good Catholic and was helped by the Catholic King and Queen of Spain. Believing the earth was round, he thought that by sailing West he could find a quicker route to India. His ambition was to carry the knowledge and love of Christ to the pagans dwelling there and, by bringing home costly treasures, to aid in keeping the Mohammedans out of Europe. Thus he was the first to plant the Cross on our shores.

A few years later a monk named Martin Luther refused to obey the Pope and protested against the Church and refused to believe what she taught. Then he broke his solemn promise to God never to marry and married a nun who had also vowed herself to God. He became very bad and taught that a man could sin as much as he pleased and still go to Heaven, if he believed in Christ. Because he went against the Church of Christ, he was called a *protestant* or Protestant. Many bad Catholics followed him and left the Fold of the Good Shepherd.

Martin Luther started a church of his own, called after him the Lutheran Church. But what right had he to start a church? What right had he to say what men must believe? Only God can make a church and He built His church on the Rock, Peter. Did Christ tell Martin Luther that He would build His Church on Him? Did Christ give to Martin Luther the keys of Heaven?

Soon other men broke away from Martin Luther and started churches of their own, for they said they

had just as much right to start a church as he had. All this brought on a terrible war which lasted for thirty years.

The King of England, Henry VIII, had been married for a number of years when he asked the Pope to give him a divorce, for he wanted to marry another wife. The Pope said no, that he could not divorce him, for Christ forbade divorce. Then Henry said that he would protest against the Church too, and start a church of his own in which he could do as he pleased. So he sent his wife off and married again, and chopped the next wife's head off and married again, until he had married six wives. But he did not chop the last one's head off because he died before he got a chance. And he called his church the Church of England or the Anglican Church and from that day, 1534, to this, the King or Queen of England has been the head of the Church of England.

What kind of right do you think King Henry had to start a church? And what do you think of his church and of his six poor wives?

Now all these people who left the Church were called Protestants and that is how the Protestants started, and every Protestant who feels like it starts a church of his own and they are still making churches. Mrs. Eddy started Christian Science not long ago and there is the Church of New Thought, etc.

Then the Protestants took a Catholic Bible and left out seven of its books and made many little changes in the words to suit themselves and they call it the Protestant Bible.

There are so many Protestant churches now, all teaching different doctrines, that many poor people are so mixed up that they do not see that the Church on the Rock is the Church of Christ; and they are

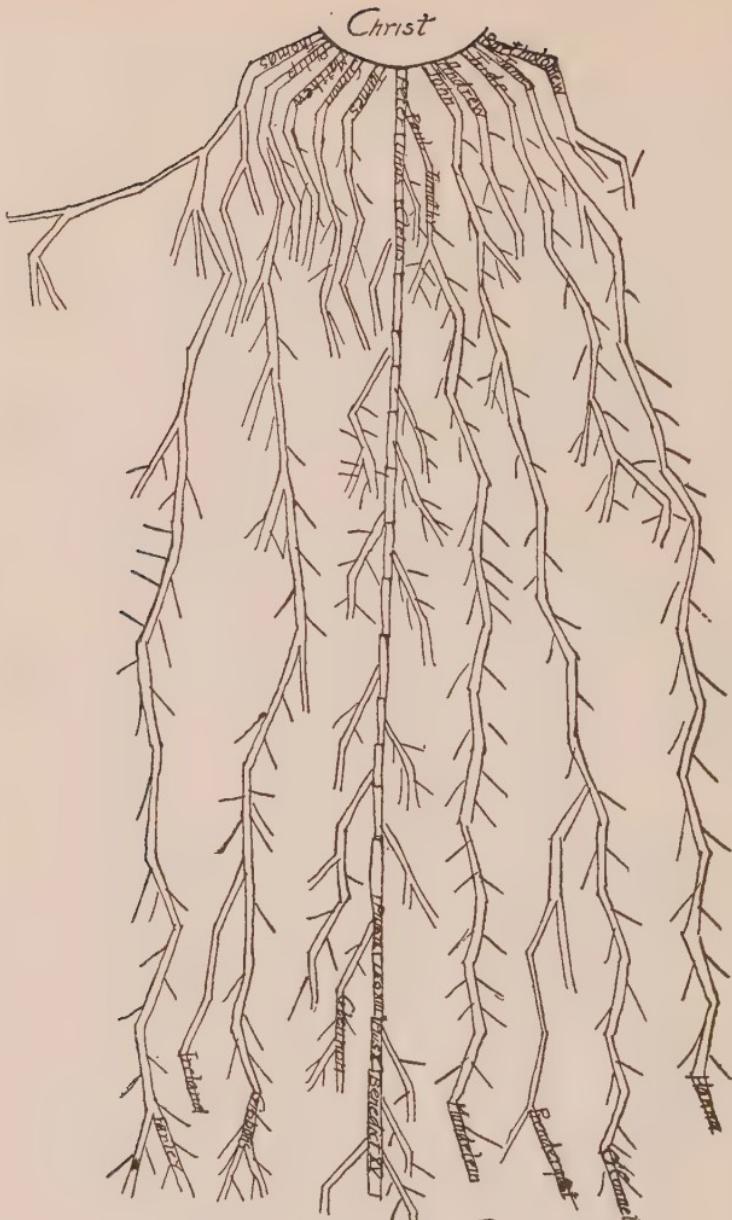
so puzzled by the number of different churches, each claiming to be the right one, that they begin to think that no church is right, or that one is certainly as good as the other.

Think of the millions who have been robbed of Baptism and of Confession and of Holy Communion, and have died without a prayer on their lips because the first Protestants started folds where Christ is not the Shepherd. Many are born Protestants and do not know differently, and many become Catholics when they find that the Catholic Church is the one Christ made.

We should feel sorry for Protestants because they are missing so much and we should pray hard that God may bring them into the one true Fold. We should do all we can to show them the way by taking them to church, if we can, by answering their questions when they ask about the Church, by lending them good books on our religion. Let us every day thank God that we belong to the one true Church.

Questions

- (1) Did Christ make a Church? Prove it.
- (2) Whom did He make the head of His Church? Prove it.
- (3) Who only has the right to make a church? Why?
- (4) Who were the first Protestants? What does the name mean?
- (5) Where did the Protestants get their Bible?
- (6) What do you mean by the infallibility of the Pope?



Genealogy of the Catholic Church

\equiv = Bishop
 $-$ = priest

LESSON XXXIII

The Marks of the Church

Tom Hunter had been brought up without any religion. Yet he believed that there is a God, and that he had a soul and he was in dead earnest about saving that soul. In walking through the streets he had noticed a great many churches and he made up his mind to visit one each Sunday until he should find out what was necessary to save his soul.

At the end of a year he had visited fifty-two churches and yet he was as much in the dark as when he had started. He took a long walk into the country and sat down in a quiet nook where he could be alone and have time to think the matter over. Each minister had claimed to be able to lead him to Heaven and yet no two of them agreed upon what was necessary to get there.

One said there was no Hell, another said there was; one said Christ was God, another said He was not; one said there was no such thing as confession, another said he would hear his confession if he wanted to go very much, but that he did not like to do it. In one church they passed around cake and wine to make them think of the Last Supper, in another they said Christ was present in the bread and wine but that they could not say just how. One said all that was necessary was to read the Bible, another said the Bible was old-fashioned and that no one believed in it nowadays.

Poor Tom's brain was in a whirl. How could he ever decide what to do when each church contradicted

the others? To make matters worse he discovered that even ministers of the same church do not agree.

Suddenly a little rabbit leaped past him and Tom said to himself: "If I should say that little rabbit is black and someone else should say it is white and a third person that it is grey, we could not all be right—not more than one could be right, and if the rabbit is really brown, we should all be wrong. So if each church tells me something different, they cannot all be right—not more than one can be right—and perhaps they are all wrong. There is only one thing that all the ministers agree in and that is in warning me to keep away from the Catholic Church. That is very strange. Why should they all take a stand against the Catholic Church? I shall try to find out. At least I shall call on the Catholic priest this very evening and if he can help me no more than the ministers have, I do not know where I shall ever find how to save my soul."

That evening Tom rang the bell at the priest's house and was shown into a small study. In a moment he was shaking hands with Father Carey, who told him to be seated and asked what he might do for him. Tom told his trouble and when he had finished, Father Carey said: "My dear friend, you are right in saying that if there is a true church and God expects you to belong to it, there must be some way by which you can surely tell it.

"If you want a good baseball, you look for the trade-mark and buy a League ball. If you want a good tennis-racket, you look for the mark that tells you the make. If you buy a watch, you do not look at the case only, you look for the name that tells you what make it is, so that you may be sure that the works are good. You would not buy any one of these

articles because the clerk who sold them was polite or because he told you they were good. No, you must have a stronger proof, you must see the mark that stamps them. Isn't that so? See how careful the United States Government is in marking the money it mints, so that if anyone should try to make any like it, it could be detected at once. Now, is not religion much more important than money? And don't you suppose that if God has made a church, He has taken care to mark it, so that everyone can see that He is its Maker?

"We know from the Bible and from history, just as well as we know that Columbus discovered America, that 1900 years ago Christ, Who is God, made a Church and said that all must belong to it. For 1500 years everybody knew which was the Church Christ had made. Then just as men have made counterfeit money, money that looked genuine but is not, and have deceived thousands of people but could not deceive the Government experts, so men have made counterfeit churches and have deceived millions of people, but they cannot deceive God. As there are certain marks by which a genuine dollar bill can be told from a false bill, so there are certain marks by which God's Church can be told from the false churches."

"Tell me the marks, Father," cried Tom, "because I want to belong to the church that was made by God."

"Very well," said Father Carey. "They are very simple so that anyone who really wants to find them, can do so. In the first place, Christ started His Church on the Apostles at Jerusalem in the year 33. He made St. Peter the Head, the Rock on which He built His Church, the Shepherd of His Flock. Now the true Church must be that same Church. Its

bishops must be the successors of the Apostles and must have received their power from them, whilst its Head must be the successor of St. Peter and have the same power that he had."

"That's easy," said Tom.

"History proves," continued Father Carey, "that the Catholic Church has always existed since the days of the Apostles and is the same Church as that of the Apostles, for its bishops and its Pope today are the successors of the Apostles and of St. Peter. St. Peter was the first Bishop of Rome and Pius XI is the present Bishop of Rome, and between the two there has been an unbroken chain of 259 Bishops of Rome or Popes. Is not that a pretty strong proof? How else do we prove that Calvin Coolidge is the successor of George Washington and that the Government of the United States today is the very same Government as that of which Washington was the first President?

"Did you ever think how this city is supplied with water? First there is the reservoir at the water-works. The water-mains carry the water from the reservoir and the pipes are connected with the mains. When you turn on the faucet in your house, you get the same water that was in the reservoir. As the city grows, more mains are laid.

"Now Christ is the reservoir, for He has all power, and the Apostles were the first water-mains and received their power from Christ. As the Church grew, more bishops were needed and so new bishops were made. They received all the power that the bishops had who consecrated them, just as when water-mains are needed, new ones are attached and receive all the water that flows through those with which they are connected. Priests are the pipes and get their power

from the bishops. Thus in perfect connection has the power of Christ come down to the present day through the bishops of the Catholic Church. What would you think of a man who would build a beautiful home and run water-pipes through it but never connect them with the water-main? How much water do you think he would get when he turned on the faucets?

"So the first Protestants cut off their connection with God's Church and their bishops and ministers are like empty water-mains and pipes, without any power whatever. They can make as many of them as they like, but of what good are they? You might as well have no pipes in your house, if no water runs through them.

"Now then, my little friend, one great mark of the true Church is that it is Apostolic, which means that it is the Church that Christ founded upon the Apostles."

"That is such a clear mark, Father," said Tom, "that I should think it was enough."

"Hold on, my boy," said Father Carey. "There are three others. The Church of God is well marked, as everyone must be able to find it, for Christ said that every lamb and every sheep must be brought into the one Fold of which He is the Shepherd. Are you too tired for more tonight?"

"Go on, Father. Please tell me more. I never heard anything like this in the other churches."

"All right then.—In the second place, the true Church must teach exactly what Christ taught and if it teaches exactly what Christ taught, it must teach the same today as it did 1900 years ago and it must teach the same in Detroit as it does in Rome, in Paris, in London, in South America, in Asia, in

Africa. Now we know from the Bible, in which are written many things that Christ taught, and from the writings of the first bishops of the Church, some of whom were taught by the Apostles themselves, and from the written accounts of the meetings or councils of the bishops and the pope that have taken place every now and then since the first meeting at which St. Peter was present—we know from all these sources that the Catholic Church has never changed in her teachings and teaches the same today as she has always done.

"You told me this evening that you had discovered that even ministers of the same church do not agree in what they believe. If you like you can speak to a number of Catholic priests—take those that were brought up in different countries—go to the German, the French, the Italian, the Polish churches. You will find that all agree exactly. How is this? Because they all believe and teach exactly what Christ taught. If one of them should teach anything different, the Church would throw him out, for Christ said: 'He that heareth you, heareth Me. And he that despiseth you, despiseth Me.' And, 'If he will not hear the Church, let him be to thee as the heathen.'

"Then too, all Catholics receive the same sacraments and all obey the Shepherd whom Christ appointed, viz.: the Pope, the Bishop of Rome. This is the second great mark of the True Church, Tom, and it is what we mean when we say that the Church is One."

"My mind is clearing, Father. Everything **you say** has such a ring of truth about it and you are so certain. The ministers hesitated when I questioned them. They did not seem quite sure of their ground."

"The third mark of the true Church is that it is

Catholic. Before the Apostles left Jerusalem to preach the Gospel in different parts, they drew up a short form of belief known as the Creed of the Apostles, or the Apostles' Creed. In this Creed we find the words: 'I believe in the Holy Catholic Church.' From that day to this, the Church of Christ has always been known by the name 'Catholic.' "

"I heard the Protestants say that same Creed, Father. They do not really believe in the Catholic Church?"

"They most certainly do not. If they did they would be Catholics and not Protestants."

"Then why do they say they believe in the Catholic Church?"

"My friend, did you ever hunt for a thing in the dark that you could easily have found in the light? Just so. Their minds are in darkness and they do not see. They do not mind saying: 'I believe in the Catholic Church,' whilst all the time they are protesting against it, any more than they mind reading in their Bibles that Christ said at the Last Supper: 'This is My body,' whilst at the same time they deny that It is His body.

"But to return. The word 'Catholic' means 'universal,' that is, for the whole world as long as the world lasts. Christ said: 'Behold, I am with you all days, even to the consummation of the world' (Matt., xxviii, 20). So His Church must last until the end of the world. And He said: 'Going, therefore, teach ye all nations.' Now the true Church is Catholic because it has lasted through the nineteen centuries, since Christ started it, and it will last until the end of time. It is Catholic because it has taught all nations, though not all nations have received its teachings.

"Go where you will, into every corner and hidden-away place in the world and there you will find a Catholic priest. No Protestant Church can call itself Catholic in any sense of the word. Not one of them started until fifteen hundred years after the Catholic Church was founded and not one of them has gone into every part of the world. There is no prouder title under Heaven, and I glory in calling myself a Catholic!"

"The fourth mark of the true Church is its 'Holiness.' Christ made His Church to bring men to Heaven. The Catholic Church is holy in its Founder, Christ, and it is holy in the lives of millions of its children. True, there are many bad Catholics and there will always be black sheep in the Fold, but nowhere can you find such holiness as in the lives of numbers of Catholics. See the thousands of priests and sisters who have given up all they owned and all they loved to follow Christ more closely; and there are thousands of working men and women who are being made holy by frequent and daily Communion. A Catholic who receives the sacraments often and keeps devoutly the feasts and fasts of the Church, will be holy; whilst a bad Catholic is bad because he does not live up to the teachings of the Church.

"Every man, woman and child that is called saint (as St. Francis, St. Anthony, St. Catherine, St. Teresa, St. Agnes), was a Catholic. Not a year passes but in some part of the world Catholics are tortured and put to death because they will not be traitors to God, because they will not give up their faith.

"If I were to add a fifth mark to the true Church, Tom, I would say that it is 'persecution.' Christ said: 'If they have persecuted Me, they will also

persecute you' (John, xv, 20); 'Yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God' (John, xvi, 2). Look about. Which is the church that is persecuted? Which is the church that is hated, that is lied against? I'll wager you have heard a good many lies against the Catholic Church, but you will never hear the Catholics lying against the Protestants. Why, if a man comes to town and lies most horribly against the Catholic Church, he will have a large audience and make his fortune!"

"I could not understand before, Father, why all the ministers warned me to keep away from the Catholic Church."

"Just last night," continued Father Carey, "I baptized a young woman who has suffered a great deal for the Faith. She told me that when she spoke of attending the Episcopalian Church, her parents made no objection; when she attended service at the Presbyterian Church they encouraged her and when some friends took her to the Baptist Church, they were pleased. But one day she spoke of joining the Catholic Church. They threw up their hands in horror and threatened to put her out of the house.

"Yes, the world hated Christ and nailed Him to a cross and it still hates His Church. When Jesus was dying, He prayed for the men who were killing Him and said: 'They know not what they do' (Luke, xxiii, 34). It is the same now. Men do not know what they are hating when they hate the Catholic Church. There is not a man, woman or child in the whole world who would not be a Catholic tomorrow if he knew what the Catholic Church really is."

"Father, I want to save my soul," cried Tom. "I want to be a Catholic!"

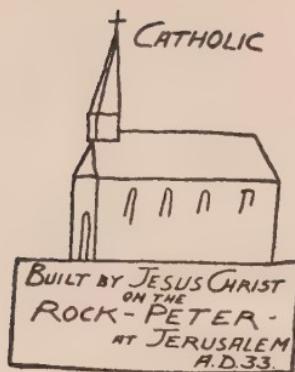
"My little friend, come and see me tomorrow evening."

"I will, Father, and may I bring my chum?"

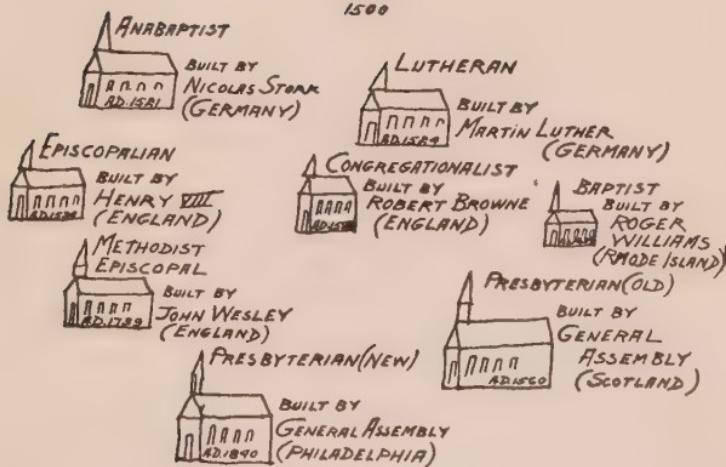
"Bring all you can, my boy."

Questions

- (1) What are the four marks of the true Church?
- (2) What do you mean by saying that the Church is Apostolic?
- (3) What do you mean by saying that the Church is One?
- (4) What do you mean by saying that the Church is Catholic?
- (5) What do you mean by saying that the Church is Holy?



A.D. 100
200
300
400
500
600
700
800
900
1000
1100
1200
1300
1400
1500



AUTHORITY: CARDINAL GIBBONS' FAITH OF OUR FATHERS.

LESSON XXXIV

Confirmation

Fifty days after the first Passover, the night the Israelites left Egypt and the angel passed over the land, killing the oldest child in every Egyptian family, Moses received on Mount Sinai the Ten Commandments from God. Pentecost is the Greek word for "fifty," and every year the Jews celebrate this time and keep the fiftieth day, the Feast of Pentecost, in memory of God's giving them the Ten Commandments.

When, forty days after Easter, Jesus ascended into Heaven, the Apostles went back to the room where they had eaten the Last Supper and there they remained in prayer for nine days, waiting for the coming of the Holy Ghost, whom Christ had promised to send them. On the tenth day, the fiftieth after Easter and the day of Pentecost, whilst Mary, the Mother of Jesus, was with them, suddenly the whole house shook and the Holy Ghost descended upon each one in the form of flames or tongues of fire.

As flames set on fire and change everything they touch, so the Holy Ghost set their hearts on fire with love for God and changed them from cowards into the bravest of men. And as fire gives light so the Holy Ghost enlightened their minds and they remembered all the teachings of Christ and understood His words which before they had not understood. Thus were they strengthened or confirmed, and so received the sacrament of Confirmation.

No longer did they slink away and fear to let men know they were the friends of Jesus, but they went

boldly out into the streets and preached about Christ and told the people that they had crucified the Son of God. In one day 3000 persons, listening to St. Peter, asked to be baptized and entered the Fold of Christ. Moreover, the Holy Ghost gave the Apostles the gift of tongues, so that people of every language could understand them when they spoke.

The Jewish priests were furious and had them arrested, thrown into prison, and beaten. They forbade them to mention the name of Jesus. But St. Peter fearlessly replied: "We ought to obey God rather than men" (Acts, v, 29). And, once released, they preached more than ever, if that were possible. Such were the wonderful effects of the sacrament of Confirmation upon the Apostles.

Christ had taught them how to confirm others, for we often read in the Bible of the Apostles laying their hands upon those who had been baptized and that they received the Holy Ghost (Acts, viii, 15, 17, xix, 6).

The same Holy Ghost will come to you when you are confirmed and though you may not feel His presence, He will put into your heart the courage and strength to live up to your religion in the face of every obstacle and to fight bravely against sin.

He will bring light to your minds that you may see clearly that saving your soul is the one thing necessary and that what has to do with Heaven is more important than what has to do with earth.

To receive Confirmation worthily, one must be in sanctifying grace. Like Baptism and Holy Orders, it can be received only once. If received in mortal sin, a sacrilege is committed, but, as one cannot be twice confirmed, the graces of Confirmation are received in such a case at the time of the next good confession.

Only a bishop can confirm except in rare cases when the power is given to a priest. The bishop extends his hands over those who are to be confirmed, prays that they may receive the Holy Ghost and makes on the forehead of each the sign of the Cross with chrism, which is a mixture of olive oil and balsam. As he marks the forehead with a Cross, he says: "I sign thee with the sign of the Cross and I confirm thee with the chrism of salvation, in the name of the Father and of the Son and of the Holy Ghost."

In God's most holy Name, in the Name of the Blessed Trinity, the bishop marks you with the Cross of Christ. You are knighted, you are made a soldier of Christ, you pledge yourself to fight for the Cross through every battle of life. And Jesus will crown you as His own when death overtakes you, still fighting gloriously beneath the banner of the Cross.

What battles will you have to fight? There will be sharp conflicts lasting only a few minutes, as when you will find yourself with a party of friends on a Friday and all are eating meat. You quietly and firmly refuse it, and in their hearts they admire you. Or a word is said against the Church. You stand up manfully for Her as you would for Christ Himself. Or you are laughed at for refusing to take part in what you know is wrong and, with a little prayer for help, you stand the fire and hold your own. Or you are asked to go to a Protestant service and you politely say your Church does not allow you to take part in other services. Or you have a chance to make some money by doing a crooked deal and you scorn to stoop so low. Or you are told that you will get on in business if you join the Masons and you refuse to desert your colors.

There will be long waiting in rain-soaked trenches,

when you will grow weary of well-doing, sick and tired of going to Confession and to Holy Communion. But you keep on in spite of it all and say: "Now is the time to show what I am made of. Now is the time to show my love for my Leader, Christ! This is a part of the fight and the reward will be exceeding great!"

And there will be long years of continual fighting, as when the very people you live with care nothing for God and His Church and try to discourage you, and you are all alone in upholding the right and in clinging to your Faith. That will be your chance to hold up the banner of the Cross in the very heart of the enemy's camp. That will be your chance to bring many back to the love of God.

"I confirm thee with the chrism of salvation." That is, I strengthen thee with chrism, oil. You need strength, for life is a warfare, and only with God's help can you keep away from your worst enemies—bad companions, bad books and bad places.

Then the bishop gives you a slight blow on the cheek to remind you that you must be ready to suffer anything, even death, for the sake of Christ. At the same time, he says: "Peace be with thee," for only when we are true to Christ, can our souls be at peace.

Oh, pray with all your heart to the Holy Ghost. Beg Him for strength and courage and ask Him to make you true knights of the Cross, true soldiers of Christ, determined to stand by your Leader, cost what it may.

When life gets very hard and everything goes wrong, look at the crucifix and say: "This is my Leader for Whom I am fighting. He shed every drop of His blood and all for me. Have I given a single drop of my blood for Him? Can I not stand a few

wounds when He suffered death? Onward, then, to victory; for I am a soldier of Christ."

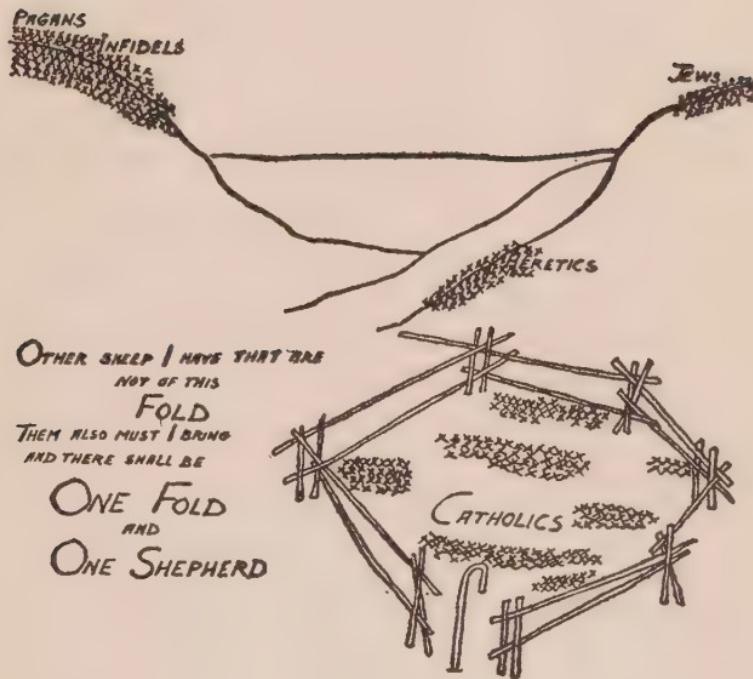
The harder the struggle, the greater the victory. When you are placed in a very trying position, it shows the confidence our Lord has in you and that He wants to give you a great reward. He always gives most suffering to those whom He loves best, for He wants to reward them most.

And when the last fight is ended, Jesus will take you in His strong, loving arms and wipe all tears away and for every wound give an everlasting reward and, calling you His faithful soldier, will lead you into never-ending joy.

Question

- (1) What is Confirmation?
- (2) When did the Apostles receive Confirmation?
- (3) How is Confirmation given?
- (4) Is it necessary to receive it in sanctifying Grace?
- (5) Why does God let us suffer?

THE WORLD



USE AFTER LESSON 20.

LESSON XXXV

Extreme Unction

Confirmation strengthens us for the battles of life and Extreme Unction, or the Last Anointing, strengthens us for the final attack, the death-struggle. As the hour of death draws near, the devil often makes his fiercest attack, his last desperate effort to get us to sin so that he may carry us to Hell. Extreme Unction gives us the strength to resist these temptations and to bear our sufferings. And it restores the sick person to health if God sees fit.

The priest anoints with oil the hands, the feet, the eyes, the ears, the nostrils, the mouth, begging God to pardon the sins committed by them. This sacrament takes away venial sins and temporal punishment. It will also take away mortal sins if the person is in the right dispositions and cannot receive the sacrament of Penance. Otherwise it must be received in sanctifying grace.

Extreme Unction is a sacrament made by our Lord. The Apostles gave this sacrament to the dying (Mark, vi, 13). It can be received only in danger of death from sickness or from a wound or accident. A man on his way to execution could not receive it.

When we are sick, we should send for a priest and not wait until we are in extreme danger. Many people delay sending for a priest until the sick person is at the point of death. The person may then be either unconscious or not able to make his confession properly. If anyone in our family becomes quite sick we should get a priest at once, though there is really no danger of death. Always be on the safe side. The

person might suddenly become worse and at any rate the priest's visit will help the sick person to gain merit from his sufferings.

Some people say: "But my father or my mother does not want a priest." Get the priest anyway. If the sick person should say he did not want the doctor, you would get the doctor anyway. How much more important it is for the person to save his soul from Hell than to save his health for a few short years.

Others say: "I am afraid to have the priest, because it would make him worse if he should get frightened." Priests do not frighten people and sick people feel so much at peace after receiving the sacraments that they often get much better. Even if they do get frightened, don't you think the fire of Hell will frighten them much more? If the doctor says not to get a priest, get one just the same or get another doctor.

Then, too, we ought to have a care for the souls of our neighbors. If we know that one of them is sick, we ought to find out whether he has had a priest. If he has not, we ought to ask the priest to call and no one need ever know that we sent the priest. Some persons say: "It is none of my business." But we ought to make it our business to do everything in our power to help save the souls for whom Christ died.

I know of an old lady who died without a priest because her own daughter said that she had been so bad that a priest could do nothing for her. We should remember that no matter how terrible a person's sins may have been, they can always be washed away in a good confession.

If we have a chance to be with Protestants when they are dying, let us ask them whether they would care to have a priest call. If not, let us say little

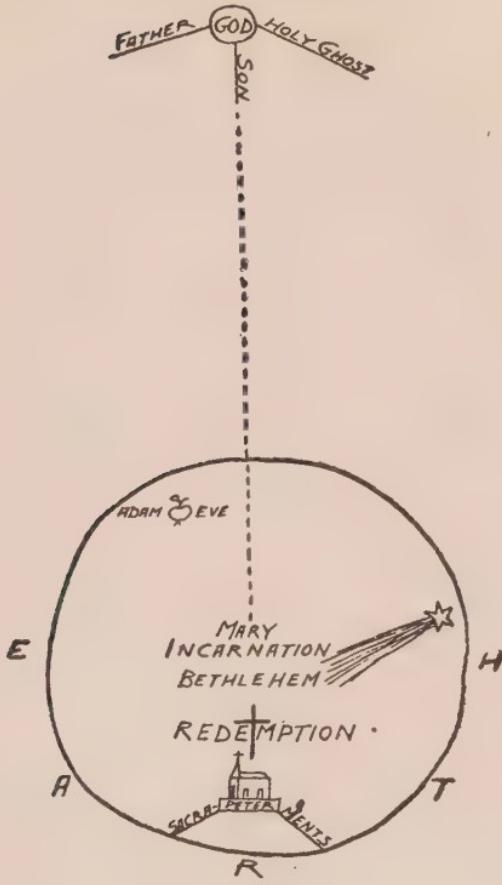
prayers and try to get them to make with us acts of love of God and of sorrow for sin. Let us say: "My Jesus, I love Thee! I am sorry for all my sins. My Jesus, mercy!" etc., so as to get them to make an act of perfect contrition.

If we should ever be with an unbaptized person who is dying, we should try to give him a desire for Baptism and then, if he wishes it, we should baptize him if we cannot get a priest to do so. Thus we may lead many souls to Heaven and let us remember that he who saves the soul of his neighbor, is pretty sure to save his own.

Questions

- (1) What is Extreme Unction?
- (2) How is it given?
- (3) Should it be received in a state of grace?
- (4) What should you do when a person is very sick?
- (5) What should you do when a Catholic, or a Protestant, or a pagan is dying?

BLESSED TRINITY



USE AFTER LESSON 36 TO ACCENTURTE CHIEF MYSTERIES OF FAITH DRAW AS YOU
QUESTION 1.E.1.HAD GOD A BEGINNING? (O) 2. HOW MANY GODS ARE THERE? (GOD)
3. HOW MANY PERSONS IS GOD? (—) ETC

LESSON XXXVI

The Communion of Saints

Every time we recite the Apostles' Creed, we say that we believe in the "communion of saints." What does this mean? The word "saint" comes from a Latin word which means "holy," and the word "sanctifying" comes from two Latin words which mean "making holy." A saint, then, is a person who is holy; and as sanctifying grace makes one holy, all who are in sanctifying grace are saints.

The communion of saints is the "saints' union" and means that all the souls in Heaven and all the souls in Purgatory and all persons on earth who are in sanctifying grace, are members of the same society or church, the Catholic Church.

We are soldiers in one great army whose Captain is Christ. Those in Heaven are enjoying their victory, those in the hospital of Purgatory are suffering from their wounds, whilst we on earth are in the thick of the fight.

Every one in this union is glad to help his fellow-members. We on earth often pray for one another and often send our prayers and good works to the poor sick ones in Purgatory to hasten their cure, for stretched on their beds of fire, they can not help themselves. The saints in Heaven do not need our aid but their prayers for us and for the souls in Purgatory are very powerful with God. So we pray to the saints and beg them to put in a good word for us as they stand in the presence of the King. Of themselves they have nothing to give, but God often grants the graces for which they ask.

But why ask the saints to get us good things from God, when we can go straight to Him and ask for ourselves? God likes to honor His saints and to have them plead for us and He has granted many favors through their prayers which He would not have granted without their prayers. Thus when the Israelites were once fighting a great battle, God let them win only whilst Moses prayed for them, and as soon as he stopped, they lost. Again we read in the Bible that when a certain woman's son had died, she hurried to Eliseus, the prophet. His servant went into the house and tried in vain to give back life to the child. But when Eliseus threw himself on the lifeless body, God heard his prayers and raised the boy to life. If God had wanted the mother only to pray directly to Him and not to ask Eliseus' help, he would not have given the favor for which the prophet begged.

We Catholics adore God alone, but we like to honor the great men and women whom God Himself honors. Above all we honor her whom God has made the Queen of angels and of men, the Mother of His Son. The angels are pure and without stain, but their purity can not compare with hers; the saints have suffered and done heroic deeds for God, but their greatness is nothing compared with hers; and God loves His angels and His saints, but not compared with her.

We do not place the Blessed Virgin on a level with God, for, beautiful as He has made her, she is only the creature of His hands. Yet such is her power with Christ that no one who truly loves her and begs her prayers, will lose his soul.

It is natural for us to love the saints and their Queen and to honor them and pray for them. Every country pays respects to its heroes, but the saints are the greatest of all heroes.

It is an old, old lie that we adore the Blessed Virgin and the saints. Indeed we do not. There is a great difference between honoring and adoring, else every American would adore George Washington, Abraham Lincoln, Daniel Webster, Barbara Frietchie and many others.

But some say: "Do you not have statues and pictures of the saints?"

We answer: "Do you not have statues and pictures of the president and statesmen, of scientists and poets? And even of the pagan gods, whom men once really adored?"

"But," they continue, "you kneel in front of the statues of the saints and pray to them!"

"Yes, we kneel before the statues to show respect to the great ones they represent. But people do not adore whatever they kneel before. Do men at court adore the king when they kneel before him? Moreover, we do not pray to the statues; we know that they are lifeless and are only useful to remind us of the saints to whom we pray."

How foolish it is for persons who salute the flag and recite poems to it and crown with flowers the statues of their heroes, to find fault with us for honoring God's friends!

If ever you go to Boston, visit the Representatives' Hall in the State House. A carved cod-fish hangs on the wall over the Speaker's chair and every time he rises to speak, he bows to Mr. Cod. This is to acknowledge that Massachusetts owes a great deal to the cod-fishery and to remind the assembly that they must do nothing to injure this industry. We Catholics have too much common sense to say that Boston adores a fish.

"But," they insist: "you are breaking the First Commandment in which God says: 'Thou shalt not make

to thyself a graven thing, nor the likeness of anything that is in Heaven above or in the earth beneath nor of those things in the waters under the earth.’”

We answer: “You have not finished. Read the next sentence: ‘Thou shalt not adore them nor serve them.’”

That is the point. God forbids us to make the likeness of anything for the purpose of *adoring* it. Otherwise we may do so, for at the same time that God gave the Commandments to Moses, He ordered him to make of beaten gold the statues of two angels with spreading wings to overshadow the ark (Ex., xxxvii, 7-9). If the making of statues is wrong, would God have ordered them to be made?

When Aaron made the golden calf whilst Moses was on Mount Sinai, he sinned terribly, not because he made the calf, but because he made it for the people to *adore*.

Let us then honor and love the saints in Heaven, for in doing so we shall honor and love God all the more. No one can read the life of a saint or think of his heroic deeds without growing in the love of God.

Above all, let us try to imitate the saints and to be saints ourselves. It is the only thing that counts in the long run. Each one of you may become a great saint, if he really wants to be one. Then your life will be a tremendous success, no matter how miserable and wretched it may seem to you. Encourage yourself often by the thought that the intense joy of the blessed in Heaven will one day be yours. St. Paul says that our reward in Heaven will be beyond anything we can possibly imagine; and that the worst suffering in this life is nothing compared to the glory that is waiting for us.

Would you like to be a saint? You will be if you

use this rule. It is very simple but the great thing is to persevere in it through life: (1) Go often to Holy Communion; (2) Say frequently during the day: "All for Thee, my Jesus!" Offer to our Lord each joy, each suffering, each disappointment.

All for Thee, O heart of Jesus!
All for Thee, in life or death!
All for Thee, O heart of Jesus,
'Till my latest dying breath!

A Eucharistic Congress

The following is a very pretty and instructive entertainment and requires almost no work, as the children give, in their own words, the result of previous lessons:

(1) The paste-board backs of composition-pads may be covered with tissue paper; yellow for altar-vessels, red for vestments. On each card paste a picture of one vestment or of one altar-vessel.

(2) One child is chairman. He tells in his own words what a sacrifice is, how instituted by God in the beginning, what the Sacrifice of the Mass is. He then announces: "The following articles are necessary for celebrating Mass."

(3) Music plays. Children carrying cards bearing pictures of two candle-sticks with candles, crucifix, missal, altar-cards, altar-stones, advance, form semi-circle and each in turn holds up his card and explains. e. g. "For Mass it is necessary to have two lighted wax candles."—"For Mass it is necessary to have a crucifix," etc.

(4) Hymn to the Blessed Sacrament is sung.

(5) Chairman: "The priest vests in the following manner to offer the Mass."

(6) Other children advance and each explains one vestment.

(7) Another hymn is sung or several children recite, each one verse, the little poem: "I wish I were the little key, etc."

(8) Chairman: "The following altar-vessels are used at Mass."

(9) Another set advances and explains the use of the cruets, the altar-breads, and when and how they are changed into the body of Christ, the chalice, and when and how the wine is changed into the blood of Christ; the ciborium, the paten.

(10) Poem to the Blessed Sacrament is recited.

(11) Hymn to the Blessed Sacrament is sung.

In like manner Benediction is gone through and at the proper places the whole class sings the "O Salutaris" and the "Tantum Ergo," and each movement of the priest is explained.

3 5282 00076 9359

BX930
B8
1918x

STACKS BX930.B8 1918x
Brownson, Josephine Van Dyke.
To the heart of the child



3 5282 00076 9359